

AFTER
DEATH
WHAT?
THIS PAPER
TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

TRUTH
FOR
AUTHORITY
NOT
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FOR
TRUTH

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Astral Projection AS A PROOF OF SPIRITUALISM

By
Sylvan Muldoon

He is author of "The Case for Astral Projection," "Famous Psychic Stories," "Sensational Psychic Experiences" and many other books based upon his actual personal experiences in the "modus operandi" of Soul Flight.

Modern Spiritualism is based upon two main tenets: that man survives the death of the body, and that, having made the "transition," he is capable at times of communicating with those still living upon the earth-plane, through the instrumentality of certain peculiarly endowed individuals known as Mediums.

All this has been proved to the satisfaction of many, including a number of the world's greatest scientists. But there is another method of obtaining this complete conviction of the reality of a spiritual world, perhaps the most convincing of all to one who has undergone the experience. I refer to *astral projection*.

If you have once left your physical body, while retaining full consciousness, and lived and functioned apart from it, looking back upon your physical vehicle asleep upon the bed, there can no longer be the slightest doubt in your mind that you are immortal spirit, temporarily inhabiting another world, which you will permanently inhabit after so-called death.

I have had this experience many hundreds of times, and I have collected the first-hand testimony of scores of others who have undergone similar experiences. No evidence in the world could be more conclusive than this, to one who has undergone a genuine astral projection.

That noted Italian Spiritualist and psychic investigator, *Ernest Bozzano*, emphasized in several of his books that, in his opinion, astral projection constitutes one of the strongest proofs imaginable of the reality of a spirit world and spirit return. This, because it is, in itself, a complete refutation of the present-day materialistic psychology; that "mind is a function of the brain." It shows us once and for all that mind can and does exist quite apart from the physical brain, even in this life. Why not, therefore, when the physical brain is no more?

I have discussed this question at considerable length in my book, *The Projection of the Astral Body*, published in 1929, as well as giving minute instructions as to how astral projection may be accomplished and successfully achieved. Projection of the astral body proves to be of enormous value to Spiritualists, and to their Cause, because it constitutes such a complete refutation of opposing arguments.

To the writer it has always seemed strange indeed that these facts should not be more generally known and recognized by Spiritualists and that astral projection experiences should have figured so little (relatively speaking) in their literature. I cannot but feel that the publication of my book constituted a turning-point in the history of the subject, opening up new vistas which had hitherto been undreamed of.

Since its publication, a whole new literature has sprung up dealing with this subject, and many cases have been reported to me, some of which I have published in my book, *The Case for Astral Projection*, while still further instances are to appear in my forthcoming book, which will appear shortly. From all over the world letters have come to me, telling me of out-of-the-body experiences. Their number is surprisingly large.

I would advise Spiritualists to familiarize themselves with the literature of this subject, and above all to endeavor to have such experiences themselves. Spiritualism should receive a tremendous momentum, by the proof of astral projection, which in itself constitutes *absolute proof* of the reality of another world. . . . I myself have had this proof, and others can have it too—by means of astral projection!

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HALL OF FAME OF MODERN SPIRITUALISM

By
J. Bertram Yerling

The Hall of Fame of Modern Spiritualism, fashioned after the Hall of Fame established for famous Americans at Columbia University in the City of New York, U.S.A., is a Memorial Roll of Famous Spiritualist Workers who have contributed greatly to the advancement of Modern Spiritualism during its first century of World Enlightenment.

THE IDEA IS BORN

"Artaban speaks!" a discarnate intelligence communicating under the pseudonym of "Artaban" projected "from out of spirit" the idea of establishing a Memorial to the Workers of Modern Spiritualism. Thus it evolved that a most propitious opportunity presented itself for just such an enterprise—the World Centennial Celebration of Modern Spiritualism . . . Our Hall of Fame was to be born!

FUNDAMENTALS

A Hall of Fame for the World of Modern Spiritualism (below) must indeed be global in its representation. A Memorial Roll to be dedicated in the Centennial Birth-year of Our Movement—it must indeed begin with one hundred names. The task of building this Glorious Tribute—it must be given, so far as humanly possible, the full benefit of widespread authority and unprejudiced knowledge—it must preclude any possible charge of bias or of expression lacking in true world opinion sustained within the domain of Modern Spiritualism. Noble must be the scope of its tolerance. These things were fundamental!

HOW ESTABLISHED

The system to be followed was simple. The Memorial Roll was to be compiled from Lists of Candidates submitted by members of

(Continued on Page 4, Col. 5)

Let Us Turn to Science ... the Science of Life Eternal

By
Mrs. M. A. St. Clair-Stobart

She is author of two of the greatest contributions to the movement of Spiritualism, the books: "Ancient Lights" (\$2.75) and "Torchbearers of Spiritualism" (\$3.50); other books: The "Either-Or of Spiritualism"; "Miracles & Adventures"; "Prayer Book X-Rayed" and "A Ladder to Heaven."

Our Centennial Celebration affords Spiritualists an opportunity of asking: "What, if any progress have we made in the science of spirit communication since the re-discovery by the Fox family of the fact that by means of 'RAPS' and the use of the alphabet, intercourse with departed spirits could be established?" We use the word "rediscovery," since the use of the alphabet had been well known as a means of spirit communication nearly fifteen hundred years before the murdered peddler (bless him!) intervened.

Howitt makes statement of this fact in his *History of the Supernatural*.



M. A. ST. CLAIR-STOBART
Dene' Cliff, 31 Sandbourne Rd.
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Hants, England

Even earlier Numa Pompilius employed the "spirit-pendulum" in augury. His pendulum, consisting of a ring at the end of a thread, was suspended over a bowl of water, around the rim of which were printed the letters of the alphabet. Upon the pronouncement of a certain "charm," the ring would swing about and strike upon the letters, thus spelling out "messages."

The pendulum, of course, was of no use without the action of the spirits "invoked." So it was that in Rochester in the year 1848, the combined ingenuity of a murdered peddler and an intelligent American family rediscovered spirit communication by means of using the alphabet.

Why is spirit communication denied by both the Churches and Science? We suggest that the subject has been grossly mishandled. It got into the wrong hands. The basic teaching of Spiritualism is man's survival of physical death.

Restricting ourselves to the Christian Era, this subject of a future life has been the monopoly of the Churches. The materialization of Jesus, after His Crucifixion, proved to the first Christians the Survival of their Master, and gave them the basis for belief in the survival of man. So far, so good.

But the Churches then greedily made use of this belief in a future life as a means of enforcing adherence to their own self-invented doctrines. If you believed this, that, or the other thing, as told, you were a Christian, and your future life would be one of happiness in Heaven.

If you disbelieved these doctrines, you were to go, after death, to a Hell of everlasting fire. Thus the subject of a Future Life has become inextricably mixed up with what has been misnamed Religion. Desire for a more modern proof of Survival is regarded by the Churches as irreligious.

It is maintained that the demonstrated survival of Jesus, although due to a unique "miracle," should be good enough for all Christians. Thus Religion has been made a subject repugnant to reason and so sidetracked by Science.

We Spiritualists call our Meeting places churches, and thus suggest that we regard the subject as a religion. Some identify it with Christianity and thus continue to keep Scientists at bay. And in our Seance Chambers, we do little if anything to prove that we regard the subject from a scientific point of view.

Spiritualism has been abundantly practiced throughout the Ages by many of our noblest world citizens, and periods of Revival of Spiritualistic Practices have been frequent. We suggest that while showing deep gratitude to the resourceful peddler and his responsive collaborators, at Our Centennial, we take the opportunity of disassociating our Movement from DOCTRINAL religion and take pains to establish it as a Science . . . the greatest of all possible sciences, the Science of Life—of Life Eternal.

Taken from: The "Grand Souvenir Book" of the World Centennial Celebration of Modern Spiritualism (Formerly priced at \$5.00, now \$1.00 per copy.)

100 MEMORIAL ROLL 100

MYSTERY OF BLOOD

ETHERIZATION AND MYSTERIES RADIATION OF THE BLOOD

Words and laboratory demonstrations cannot explain these secrets. They are only to be found in one's soul.

By
Dr. Chas. Aug. Chval

Ever since immemorial times, blood occupied the human mind. In it is hidden a tremendous secret. Tireless research scientists with their chemical analyses, their physiological experiments along with their biological and microscopical discoveries have brought to light such a wealth of facts and findings that no conscientious physician could do without these aids at present.

Blood in itself is a precious substance which has saved many a human life, but the slightest carelessness during a transfusion may cause death or a serious infection. I will cite an incident that occurred in a hospital when a young intern performed a transfusion from the husband into the body of his wife. After the transfusion was performed it was discovered that the husband was infected.

Physiological Aspects

The result of such carelessness can easily be imagined. I could mention other sad experiences, but this one example is sufficient to bring out what will follow. For this reason the blood tests, various blood counts and chemical analyses are of major importance in establishing or confirming a correct diagnosis and treatment.

Human health does not depend only on the quantity of blood, but also on the quality. Much depends upon the number of red cells and the number of white cells, on the hemoglobin, plasma, fibrin, anti-bodies and numerous other important factors.

In this limited article, I cannot go into detail on the physiological aspects of the blood. I desire only to call attention to its importance. I wish to deal with the *spiritual aspects of the blood* to which science has given very little attention up to the present day.

The Immortal Soul

Nevertheless, scientists deserve all credit and full acknowledgment for what they have accomplished in their technique and art of diagnosing and healing. Yet in spite of all their wonderful instruments, x-rays and to a hair-breadth adjusted appliances, they have not penetrated the mystery of the blood which is the essence of our life.

For the materialistic minded scientist, the blood remains a baffling secret, full of wonderful cells, marvelously constructed and functioning almost like living beings, but science will not admit that every one of them is endowed with intelligence and governed by higher powers over whom ruleth an Immortal Soul.

Until science will acknowledge that spiritual forces are acting upon the blood, they will grope around in darkness and their knowledge of the blood will remain incomplete.

Among common people are circulating all sorts of superstitions and traditions about blood.

Everyone knows that the blood of animals has been used in religious ceremonies, rites and sacrifices. It also has been used in black magic and known even to the inhabitants of the submerged Atlantis.

The Chaldeans, Egyptians, Persians, in fact we could name every nation without exception who in their traditions, fables, legends and sacred writings have recorded their veneration and use of this precious vehicle of life.

Superstition and Ignorance

It is, therefore, obvious that the blood contains something more like what has been found in the laboratories and under the most powerful microscope. Variable opinions have been uttered by theologians and philosophers of all times and in some instances this matter brought on vehement discussions and in some instances armed conflict and bloody wars. Be it as it may, like a red thread extends the symbol of blood through the history of mankind.

A large portion of people still struggle helplessly as far as this side of the matter is concerned, in superstition and ignorance. It is no wonder because the question of blood has always been a tender and searing problem. Whosoever dared to pronounce his opinion publicly on this matter exposed himself to certain dangers.

In this respect, even today, a spiritual scientist does not fare any better. Even if imprisonment and the stake do not face him as in the middle ages, his existence in many ways is made miserable.

Science of Astology

Therefore, little has been revealed to the general public. Nevertheless, in this atomic age of epochal discoveries, in this empire of electrons, neutrons, positrons, syntons and other components of the invisible atom, many begin to suspect that blood is not only influenced by bio-chemistry and atmospheric conditions, en-

zymes and hormones, but that it must be ruled by cosmic factors—by superior forces.

This is an unshakable fact, which has been revealed to the world by sages, prophets and seers in the past and in the present dispensation.

Astrology which has been discredited and brought into disrepute by all kind of charlatans, fakers and adventurers was not a pseudo-science or a cult based upon superstition. The great astronomer Milan Rostislav Stefanic said: "The stars direct my life. The stars are always calling to me. Serve God—his laws, order and beauty. Spread peace and happiness."

Phenomena Checked

It is not without significance that the three Wise Men from the East read in a star the event of great importance for mankind—the Nativity of the Son of God.

Therefore, it is reasonable to believe that all these influences about us, above and below this endless universe affect us physically and spiritually. At present scientists and governments devote all their energy and fabulous sums of money in constructing atomic bombs and super-aircrafts capable of being piloted by radar and radio waves. We have already contacted the Moon, but how little we know of the power which resides in ourselves and in a drop of human blood.

I wish to disclose to you an experience which I had while transferring blood from a syringe to a test tube during a serological test. To my astonishment I noticed a gray-blue emanation inside the syringe. I began to pay closer attention to this phenomenon. I saw these gray-blue phosphorizing blotches and little clouds again and again.

Proof of Psychometry

It seemed as though some particles of the blood in the syringe under pressure have been changed into etherical vapors. It might have been caused by the friction of the serum in the tight glass syringe.

To examining patients for hemoglobin, I frequently use the Talquist paper. One day I picked up one of these papers which contained a drop of human blood and concentrated upon this drop with my inner sight. To my great astonishment as in a film I witnessed myself drawing blood from the basilic vein of the patient's arm and in perfect sequence every operation which I performed was recorded in that vision.

Here I had perfect proof of psychometry. In that drop of blood was not only the record of what transpired in my office, but today I am convinced that even the past life of this individual is recorded in this drop of blood. In other words blood is an akashic record. It is evident from this that blood plays an important part in the etherization and protonation of the invisible body.

Goethe's Faust

And just as blood forms the etherical body, so does the central nervous and sympathetic systems with their components, the ganglions, chord and brain form the astral body. Above these there reigns a whole scale of spiritual entities dominated by the Immortal Soul. Blood is then not only a bio-chemical and physiological combination, but it is also a spiritual entity.

Thirty-five years ago while taking a course in Hebrew and German at the University of

Chicago Physician



Psychic Observer

Dr. Charles Aug. Chval, osteopathic physician and obstetrician, 2530 South Lawnsale Ave., Chicago, 23, Illinois.

Texas, we were discussing Goethe's Faust. Those who are familiar with this story know that Mephistopheles demanded from Dr. Faust his signature written in his own blood.

In this act, Mephistopheles makes this significant statement: "Das Blut, dass ist ein ganz besonderer Saft." (The blood is a unique essence.)

Biblical References

I have pondered over this statement from time to time and when I saw the emanations from the blood I felt that I have found part of the meaning of this statement. Therefore, the old saying "blood is not water" is true and Mephistopheles was right, but he did not disclose its profound secret.

In the blood as well as in the whole nervous system with the hormone and enzyme producing glands resides nature's most mysterious and intelligent forces.

Man is a universe in miniature. Blood in its very nature is an expression of the universality of the Spirit. The Bible contains over 350 statements referring to the blood. Christ's blood shed upon the cross is preached, but the real significants of this event very few minds understand and they will not understand until the Holy Spirit itself will reveal it to them. Blood is filled not only with earthly powers, but also with the Godly breath—the so-called Prana and the heavenly Manna which is spiritual food and nourishment.

Those born of the spirit par-

take of these heavenly gifts and are being refreshed by the soma, the heavenly potion of the Garden of Eden. All human wisdom could not drain the depth of this secret. And yet, the voice of the blood has been audible in the earliest history of mankind.

Your "Lord's Temple"

In the Book of Moses (Gen. 4:10) we read: "The voice of the blood of Thy brother is calling to me out of the earth below." And a few chapters further we arrive at a simple esoteric definition of blood. (See V. Moses Deut. 12:23) "Blood is life, also blood is the soul."

From these two quotations it is apparent that blood harbours in itself inestimably high spiritual qualities. Verily the human body is the Lord's temple, just as the soul is of Godly origin. From the lowest elementals a whole hierarchy of angels and arch-angels are partaking in the building of this temple.

This has been revealed to the humble and pure in heart. The master of the Judean Hills reminds us that worldly fame and learning, wealth or power, will not bring anyone into the Kingdom of God, and lifting up his eyes he said: "I thank Thee O Father, Lord of Heaven, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes." Mat. 11:25.

Glorious Experience

The mystery of blood cannot be explained merely by words or demonstrated in the laboratory. To understand these secrets one must find his own soul, go into the innermost chamber of his heart and by the process of spiritual alchemy, coupled with right living and silent meditation, one will find the answer to the mystery of life.

Once in that Divine Light, no power on earth will be able to deprive you of this glorious experience. From thence on you will say not only—I believe in my Heavenly Father and in my immortal soul, but you will confidently say with the ancient sage—Job: "I KNOW MY REDEEMER LIVETH."

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SPIRITUALISM IN ST. LOUIS Announcing Change of Meeting Time

Beginning Monday evening, Oct. 4th, and each Monday thereafter, The Progressive Spiritualist Lyceum and Research Society of Saint Louis will hold its weekly sessions on Mondays, starting at 7:45 p. m.

The program is featured by an informative lecture on the Spiritual Philosophy, followed by an informal discussion of the subject under consideration. Audience participation is encouraged in this discussion.

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Rob't C. Kroll

(P-246)

MIRACLE OF LIFE

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Modern Spiritualism

Has It Remained Too Closely Linked With Fundamentalist Religionism?

Has It Blindly Continued To Support a Religion That Is, At the Same Time, Hostile To It?

By

Alvin Boyd Kuhn, Ph.D.

It is a privilege to contribute an expression of appreciation of the significance of the Modern Spiritualist movement in the life and history of mankind. But it is a privilege that overwhelms one with a sense of entire inability to measure up to the tremendous import of this great upsurge of the spirit of man in an age of almost crushing materialism.

No pen can portray the power of this mighty interest in its impact upon the mass consciousness of the world. Whether it can be asserted confidently that the Councils of Divine Providence, with an eye watchful and solicitous of the spiritual welfare of the human family, engineered the strange behavior of the Fox sisters in Hydesville in 1848, may be a moot question.

So far as one may judge of such transcendental matters, it has the appearance of having been so engineered. If one were to seek the high design back of such a maneuver, it could, without undue forcing of the point, be laid to the work of the Spiritual Hierarchy of the world, for the motive of releasing at a critical juncture in the soul life of mankind a force that would save that life from being warped out of all true relation to verity and even hopelessly crushed under the overall weight of deadening materialistic ideology, that was captivating and enthraling the mind of Western humanity.

The World of Nature

The crisis was fearfully precarious for the future welfare of the race. After some fifteen centuries of the enslavement of the Occidental mind under the remorseless power of ecclesiastical religion, entrenched in sovereignty even over the civil power of states, the advance of science and the dawn of modern objective interest broke the most severe of the chains of mental bondage and, in part at least, opened the doors to freedom of thought.

Leaping forth from age-long restriction, the freed mind swept with full ardor and enthusiasm into the realm of empirical and positivist science. The world of

nature and of life was made to yield up its laws and its secrets. Reaction of the utmost violence swept the inquiring mind away from religious obsession into the world of objective phenomena, where the very springs of life itself were sought with increasing promise of success. Ideology perforce swung away from spiritual levels and regions to the mechanistic side of life.

Soul of the West

The physical body of reality, so to say, became the center of world interest, the soul falling farther and farther from the central focus of vital concern. Spiritual science stood in grave danger of being lost in the entrancing interests of material science. Philosophy faced the imminent danger of being reformulated to see life as governed and motivated from the outside, under the pressure of new knowledge of physical forces.

Man stood in grim peril of being regulated and dominated by things and machines and the false evaluation of their place and function in life. The spiritual soul of the West was close to the brink of being ousted from its rightful place of headship in the life of the individual and the world. Mankind could lose its inner guidance of the divine spirit. A century or two of such benightedness could wreak havoc in the happiness and progress of the race. One can well believe that the Spiritual Guardians of humanity exerted themselves to avert such a catastrophe.

Human Culture

They broke through the interval of vibration rate that separates human from celestial consciousness with a message that would bring again to mortal man the certain knowledge that the immortal spirit, the king of life, is not the evanescent product of a material body to perish with its dissolution.

The full importance of this revelation for historical man has not been seen in its solid significance or given its due weight in the counsels of religion and philosophy. It is, and at all times must be, the keystone of the structure of human culture. The uncertainty or failure of the knowledge that a divine part of man survives the disintegration of the mortal part is the greatest destroyer of culture in all the domain of mental influence.

Civilization depends upon the self-restraint of individual action sufficient to stabilize orderly society. Self-discipline can spring or rest on no other motive than the aims and desires of a conscious being to escape the penalties of past ignorant action and to reap the happier fruits of past rectitude. Without the assured knowledge or at least the firm con-

viction that life will endure into the future, following bodily death, such aims and desires can never gain the strength to enforce individual righteousness.

Philosophy has sought, but never found, any rational motive for self-control and moral conduct in lieu of the prospect or the inner intuition of the continued existence of the spirit of man in another world. Indeed, morality can only have the most tentative and wavering bases in the reasoning mind if there is wanting entire certitude of the soul's survival. Were death utterly to blot out life, the door is open wide for chaos to come tumbling into the home of the mind.

A Prey to Logic

Bereft of assurance of further existence, a mind becomes at once a prey to the logic of opportunism. There is nothing in sight to controvert the instinctive argument that one might as well give free reign to every whim and desire and take a full fling at life's cruder satisfactions. Without future life in another world, there can be no beckoning of earthly accounts. Immorality promises a brighter primrose path, if death is the end. No competent logic can be found to support the heavy demands of moral uprightness if the soul is done with life when the body drops away.

Fundamental Assurances

Knowledge of the soul's survival, then, is the rock foundation of all social morality. It is the supreme moral force in human life. Religion was from the start the growth of a cultus of the highest conceivable spiritual values, springing from and based on this one fundamental assurance. The high esoteric religions of old built up their ceremonial practices in very definite relation to the possibility of keeping open the communication between the two worlds of the soul's life, its contacts with the world in body and out of body.

Religions were inherently spiritualistic in the days of their greatest power. Unquestionably the great debate as to how God

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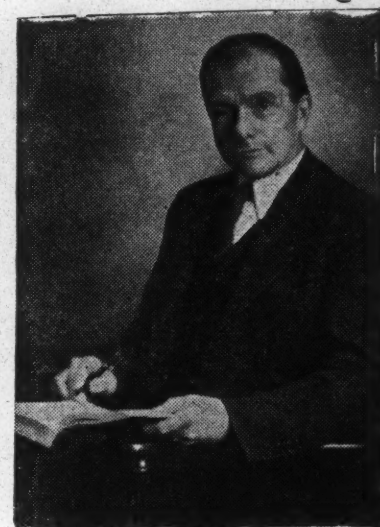


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SPIRIT TRAVELS LIGHT

YOUR REAL SELF

- ... Cannot Fail
- ... Cannot Lose
- ... Cannot Go Bankrupt
- ... Cannot Be Washed Up

By Edythe Weare

812 East 55th St.
Seattle (5) Washington

When a person arrives at a certain stage of spiritual-unfoldment I think that he suddenly experiences a great sense of freedom — freedom from the bondage of things.

Ever since I was a little girl I have intuitively felt that things were given too much importance. When I was about twelve years of age we had two neighbors who had quarreled all of their married lives over a set of dishes. The feud resulted in the two women living side by side but not speaking.

Finally, one night the house in which the coveted dishes were lodged burned and the dishes burned too. This incident made a great impression on me and I secretly made up my mind that I would never have any trouble over trivial things.

"Bound to Things"

Years later, when I came into understanding, I began to see why this little episode had made such an impression. It brought home to my intuitive mind a profound truth — the truth that we should not "lay up treasures on earth where moth and rust destroy" (and fires consume) but we should "lay up our treasures in heaven." That is, we should not become absorbed in things that are temporal to the exclusion of things of the Spirit which are eternal.

I think there is nothing more pathetic than people who are bound to things. A man becomes so engrossed in the stock market that his whole happiness is dependent on the rise and fall of the market. We all have known men whose investments have failed and who, as a result, have taken what they called the quick way out. These men, we say, "couldn't take it."

How sad to have such a poor perspective of the values of life! If a person could only know it, after his investments have failed, he still has all that is eternal left. His Real Self cannot fail; he still has all that is eternal left. His Real Self cannot fail; his Real Self cannot lose; his Real Self cannot go bankrupt; his Real Self cannot be washed up.

Temporal Possessions

We have all seen men and women who have become so attached to their furniture and temporal possessions that, separated from them by circumstance, they have literally pined away and died. The reason that old people are so often miserable is because all of their interests have been centered in things.

When this happens, they become so attached to their furniture and temporal possessions that, separated from them by circumstance, they have literally pined away and died. The reason that old people are so often miserable is because all of their

(Continued Page 10, Col. 5)

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(P-247)

Some Studies In MATERIALIZATION

Recent experiments may prove to be the greatest step forward, in an effort to make clear and easily acceptable to a far greater public in a shorter time . . . the Reality of materialization.

No longer must we take it for granted the opinions of our predecessors.

By
Harry C. Gardner
409 Mt. Zoar St.
Elmira, N. Y.

After some few months of skeptical curiosity about psychic phenomena and Spiritualism, in 1939, I finally became convinced of the reality of the phenomena, about the middle of July, when I had a four-day visit at Camp Freeville in Central New York. My first experiences with the phenomena of materialization occurred in September, the first and third weeks, 1939. In the three following years I had few opportunities; but from early 1943 to the present time, I have had many astonishing materialization experiences.

When Charles P. Steinmetz was a boy, his father frequently warned him to beware of "beliefs" and "opinions"—to listen to them politely but not accept them; rather to do his own original research on any question raised by someone's opinion, if it were important and the subject interested him. This wise advice saved the younger Steinmetz from many mistakes.

Opinions of Others

I often think of this when I hear people, yes, many of them Spiritualists,—talk about fraudulent mediumship but I'll write more fully about "fraud" and "deception" later.

In those first four years of my interest in the subject, I found myself forming opinions upon the subject, based upon my own very slight experience and books I read and the opinions of many with whom I talked. I thought I was learning a great deal, of course; but early in 1943, after a few experiences with searching self-analysis, I became convinced that I

was not learning at all, except in a negative sense; I was not getting the Truth in facts: there were too many contradictions, too many probabilities.

This was due to my forming opinions, based largely upon the opinions of others. For opinions are as stable and dependable as shifting sands; and what wise man would build upon sand? To get the Truth, it became plain to me, required a different approach.

What the Facts Show

I have heard many people say, "I am interested"; or "I am investigating." Judging from the results, it might more accurately be said that they were only "window-shopping"—an activity very widely different from investigation, for it requires no exchange of values upon the part of the shopper or "investigator." After all their investigations, they always express opinions. When we hear that someone has investigated something, we consider that he should be qualified to discuss the matter.

And then, when later facts show that he was not correct in something he said, do we correct him? Not if the subject is Spiritualism or psychic phenomena. Or if we do try to correct him, do we get away with it? Well, I suspect that such efforts are very rarely successful. Why? Because few people touch these subjects without becoming emotional about them, expressing feelings and opinions. This is discouraging and makes hard mental work for one who seeks the Truth, and nothing but the Truth.

In order to get at the truth about anything, I had long ago learned that I had to get the facts; I had to stop "believing"; I had to stop kidding myself and being satisfied with my opinions; I had to observe intently, and to observe many facts as often as I found opportunities to see them repeated; and to really investigate

the many lines of suggestion leading out from those facts; until I had found a sound solid bed-rock basis which could not be upset later.

When I find that I have made any serious mistake, I censured myself for being silly or foolish or careless, instead of being wise or sensible, careful or thoughtful. It gives me no satisfaction to express an opinion which is shown later to have been incorrect. And so have learned, the hard way, to get the facts,—to "know" instead of to "believe."

Scientific Investigation

Now, when people are considering their work, they will accept just logic more or less respectfully. But when considering their religion or religious matters, they are not usually willing to accept it. They insist upon their "right to believe" as they see fit; not realizing that one who insists upon the truth and the facts, even in religious matters, is not thereby showing himself to be at all irreligious,—that he is only being sensible instead of being opinionated.

That is why, beginning with 1943, I set out to really investigate scientifically, to accurately observe all the facts I could get a chance at; to learn the truth, the whole truth, and nothing but the truth; determined to even purge my own mind of opinions and notions and prejudices in so far as I was able. And quickly this mental attitude began to pay off. It really struck pay dirt! Then and ever since, I have been getting truth, and not fraud or sham or deceit.

It would greatly surprise most people, to learn how many things have been "believed" to be true, have often been a part of various religions; and which have at some time later been shown to be untrue when some inquiring mind searched for facts because he refused to "believe." The history of any religion is full of many instances of this, and so is the history of any other popular human activity.

Least Resistance

The problem lies not in religion, or sport, or music, or any other common activity, but rather in human nature itself. For mankind has not progressed far enough to demonstrate really clear thinking as an attribute of character so common as to be accepted as a part of the individual's everyday living.

The natural line of least resistance is to "believe" something which we think ourselves or hear someone else express, rather than to acquire "knowledge" about that something; and having once expressed that belief, vanity persistently defends the expression. It seems to have never been a part of the common system of education and training for daily living, to make clear logical thinking a part of the pupil's character.

Here are a few illustrations of exactly what I mean. Most people who follow leaders, "believe" with the leaders. Lord Lister, discoverer of the antiseptic method in medicine and surgery, faced clerical antagonism, because the clergy said his anaesthetics "combated God's affliction of pain." When potatoes were introduced into Scotland in 1728, the Scottish clergy indignantly denounced them as unfit for Christians to eat, because they were not mentioned in the Bible.

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The regular Sunday services, beginning at 7:45 P. M., are followed by demonstrations of independent-voice and spiritual healing. Students interested in classes for psychic unfoldment may attend seances held every Wednesday evening at 8 P. M. Those desiring to join these classes can phone Rev. Carroll—River-side 3769.

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Hall of Fame

(Continued from Page 1, Col. 3)

a Board of Selection, consisting of present-day Leaders of Our Movement. To fulfill this requirement, the President of every Spiritualistic Association and the Editor of every current psychic Publication, the world over, which we were able to incorporate in our extensive files, were requested to serve on this World Board and submit names of their candidates to our World Centennial Celebration Headquarters. As a guide for this work, the following principles were given:

- 1—All Candidates to be individuals "in spirit."
- 2—Selection of Candidates to be from the entire WORLD of Modern Spiritualism.
- 3—Choice of Candidates to be based upon such individual's specific contributions to the advancement of Modern Spiritualism, directly or indirectly, as Demonstrators, Researchers, Organizers, Authors, and/or Propagandists.

Innumerable Lists of Candidates were thus received from places and people separated by the far flung oceans of the globe: stretching from Iceland to India, from New Zealand to the Scandinavian Countries. From these several hundreds of names, most of which were many times repeated, three Directors made the final compilation for the Memorial Roll of the Spiritualist Hall of Fame.

These three Directors were:

DR. NANDOR FODOR: Psychical Researcher, Lecturer, Author, whose greatest work is the Encyclopaedia of Psychic Science.

WILLIAM ELLIOT HAMMOND: One of the most beloved and well-versed Teachers and Inspirational Speakers in present-day Spiritualism.

REV. J. BERTRAM GERLING: Co-Founder, with his wife-companion Helene, of Universal Psychic Science, chairman of the WORLD Centennial Celebration of Modern Spiritualism, and President of the Fox Memorial Society.

Final decisions were made with perspective to the elements of geography and time, as well as to the extent and nature of service rendered toward Modern Spiritualism as a WORLD Movement. No claim is made that the Memorial Roll includes only the greatest of the vast army of those who have served Our Cause in these past one hundred years. Indeed, several hundreds of illustrious names could be added to the Roll—but selections had to be made, and were so made with integrity.

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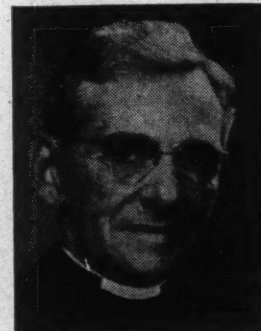
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(P-247)

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3. Use ink or typewriter and white paper.

4. Entries must be postmarked not later than midnight, January 15th, 1949.

5. Judging of entries will be based upon simplicity, clarity, originality, and

appropriateness of thought.

6. Entries will not be returned to owners; all will become the property of the judge, O. A. Tildes.

7. Be sure your name and address are written clearly.

8. Mail all entries with original sales receipt to Miss Olga A. Tildes, 1429 Wagar Ave., Lakewood (7) Ohio.

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(P-247)

(Continued Page 9, Col. 1)

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By ERIC G. HAGEN

... from a lecture given in the development class of Rev. Edward Lester Thorne in the United Spiritualists Church of New York.

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miums by which you are able to receive all the benefits of this divine insurance. If you try earnestly to pay your dues regularly without lapse of time, you are insured not only for life and earth, but also against disease and accidents. Your spirit friends and guides will see to it! Include them in your prayers, for they need your help and affection for their well being and their spiritual peace too.

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This bonus gives you the ability to improve your spiritual development better and quicker, it will help you at the same time to continue your help to those in need of help in a much broader way from the spirit plane. This great *universal divine insurance* provides everything! It demands from you only faith in the fatherhood of God and Brotherhood of Mankind.

Let Us Make This Thing Our Crusade

Help to bring the glorious news
to the hearthstones of others!

By DORTCH CAMPBELL

Radiant Ones among the Invisibles must have inspired the Pressings to say on the tenth anniversary of *The Psychic Observer* on August 25, 'This is your movement and not ours,' pointing into the Future of the East and the Rising Sun. Shall we accept the challenge so simply explained by Juliette Ewing Pressing, the editor? The challenge is as to what we propose to do with that so nobly begun.

Am I being obtuse? Then let me say bluntly that I think that

every person who believes in what Juliette Ewing Pressing, editor, and Ralph G. Pressing, publisher, stand for should subscribe for this little messenger of truth and enlightenment and send it on to those who have not yet known the truth. You might be sending out the only really true religion ever given the world for it came out of the heart of the noble Nazarene.

I am no protagonist and I can not become fanatical about anything or anybody or any movement though it be like love, the greatest thing in the world. I can not get up that zeal so essential for fanatical endeavor. I could not have become so zealous for even something like the seven expeditions undertaken by Christian powers in 11th, 12th and 13th cen-

turies to recover from the Moslems the Holy Land and called the Crusades.

I do not generally believe in any sort of crusade because it smacks of fanaticism, but here is a really holy movement that requires no flare of emotions. It is something hardy for brave pioneers, yet it is so little that we need to do that could mean so much to a religion that really teaches and proves that life goes on forever.

Just a Little Good

I think the time has come when everybody ought to do a little sacrificing for so worthy a movement. Think of what could transpire! You might be able to prove through *The Psychic Observer* so great a thing as that life goes on forever! You might be able to show the thousands in such great need that there is no death; that life is just a passing from this to a more beautiful garden.

I think that anybody who can prove this to a few tired souls has done something great for humanity though it cost only three dollars.

That which I urge is not to help the publishers whose work will go on without our help—that which I find zeal for is something that could go around the world and bring comfort to millions of the heart-broken.

Why do I find myself so enthusiastic for just a little part of so great a crusade? It is because I think of the millions of broken hearts. I think of the glorious news that will be brought to their hearthstones—there is no death!

Don't you suppose I want to do a little good in this mad old, sad old world myself? And how does it seem to you? Will you not help somebody to go out where the sky is blue?

Nor will the little good you will do by subscribing for *The Psychic Observer* end with the act. You will cast your bread upon the waters and it will return to you in after-years. I think, to, that I can look down the centuries and behold an awakening in the minds of the millions starting from just this little beginning.

No wonder that I am constrained to urge that we give of the widow's mite!

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LONDON, ENGLAND

Marlebone Sp'list Ass'n. Marlebone House, 42 Russell Sq. W.C.1.; Ralph Rossiter, Secretary.

Center of Silver Star, S. A. MacDonald, Psychic Artist, 27a Addison Gardens.

NEW ZEALAND

Auckland, New Zealand

Auckland Sp'list Ch., 7 Almo St.; New Market; Pres., Alice Richards.

Christian Sp'list Mission, Odd Fellows Hall, Pitts St.; Kathleen Philpott, (Phone, 81757).

PUERTO RICO

PONCE — Spiritualist Center; "Luz del Porvenir" or "Light of the Coming Day"; Vives, 204, Ponce, Puerto Rico; President, Candelaria Millan; Lecturer, Teacher & Medium, Victor Cerezo Butler; Youth Director, Thomas Negron.

ALABAMA

Birmingham, Alabama

Ch. of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Nell McWhorter; Beulah Kennedy.

Central Ch. of The Spiritualists, 2213 1/2 Third Ave.; Sun. & Thurs. 7:15 P. M.; Rev. R.P.H. Sparks, 2520-21st St.

ARIZONA

PHOENIX—First Spiritual Church, 10th & Fillmore Sts.; Leroy O. Cady.

DOUGLAS—1st Unity Spiritual Ch., 1542 "F" Ave.; Pastor, Ola Eldridge; Sec'y, Grace Wilton.

CALIFORNIA

ALHAMBRA—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham, (AT 2-8632).

ESCONDIDO—Ch. of Spiritual Wisdom, 353 W. Fifth St., C. E. Goodale; Sec'y, Treas., F. E. Watson; Lyceum 10 A. M.; Sunday; Healing, lecture Sun. 7:30 P. M.

Fresno, California

Ch. of Metaphysical Science, 245 North Calaveras; Sun. & Wed. 8 P. M.; Dollie Thunness.

Universal Educational Religious Society of Divine Science, Inc., 744 Mildreda Ave.; Sun. & Tues. 7:30 P. M.; Edna Kelley.

HANFORD—Ch. of Revelation, 221 1/2 Lacey Blvd.; Tues., Thurs. & Sun., 8 P. M.; Janet S. Wolford.

HOLLYWOOD, California

Spiritual Science Church, 1904 North Argyle; Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

HUNTINGTON PARK—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

Long Beach, Calif.

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Church of Light & Truth (I.G.A.S.), New Masonic Temple, 8th at Locust, Sun. 7:30 P. M.; R. E. Kirby.

Kosmon Center Ch., 1092 1/2 17th St.; Sun. 7:45 P. M.; Developing Classes—Mon., Tues. & Thurs. 7:30 P. M.; John & Lola Reddig.

Church of Divine Light, 2205 American Ave.; Beulah Englund (Phone 404955).

Los Angeles, California

Los Angeles Progressive Lyceum, 2201 So. Union Ave. (Central Spiritualist Ch.); Emma Pearl Knight, NST Conductor; Katherine F. Toby, Assistant.

First Church of Soul Scientists, 3210 West Pico Blvd., Sophie U. Norton.

Spiritual Science Church, 247 West 58th St.; Frank Mickley.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

Central Spiritualist Ch., 2201 S. Union Ave., Founder, Elizabeth R. Courtney (Prospect 3827).

Church of Psychic Light, 617 Venice Blvd., Katie Whittemore.

The Optimistic Science Temple, 1719 W. 50th St.; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M.; Etta Gurdell.

Spiritual Church of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd., Motor Court Entrance; Sunday 11 A. M.; Pearl Irene Barnes.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Sun. 2:30 & 4 P. M.; in North Hall; Thurs. 2 & 3:45 P. M.; in Studio Hall; Minnie Sayers.

Universal Ch. of The Master, 3406 N. Figueroa St., Thos. Herrell, 4202 Homer St. L.A. (31) Tues., Fri. & Sun. 8 P. M.; Class Wed. 8 P. M.

(Continued Top of Next Col.)

COLORADO

COLORADO SPRINGS—1st Ch. Science Progressive Life, 502 E. Tejon, Reed Library; Sun. 7:30 P. M.; Sibyl E. Smith.

Denver, Colorado

The Peoples Spiritualist Church, 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Allen J. Miller.

Pueblo, Colorado

Progressive Church of The Soul, 618 1/2 North Main St., K. of P. Hall, Sunday 8 P. M.; Rosie Lyons.

International Evangelical Spiritualist Church, Woman's Club House, 13th & Grand; Elmer B. & Carolyn G. John.

CONNECTICUT

BRIDGEPORT — Triune Circle of Light Church, Healing Center & University, Inc., 152 Park Place; Phone: 67-432; Sunday service, 4 P. M.; Tues. 2 P. M., Prayer, Healing and Instruction; Wed. & Sat. 8 P. M., Developing class; Dr. E. L. Patterson, M.M.S., Minister.

BRISTOL—Michel Spiritualist Ch., Stephen Terry Hall, 8 S. Elm St.; William P. Morgan.

Hartford, Connecticut

Hartford Sp'list Temple 758 Asylum St.; Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Behrend; Emma Mapley, Pres.

1st Ch. of Divine Light, 303 Park St.; Sun. 3:30 P. M.; Wed. 7:30 P. M.; C. E. Hughes.

NORWICH — The First Spiritual Union, Inc., 29 Park St.; Sec'y Iva B. Smith.

NEW HAVEN—Nat'l Sp'list Temple, 346 State St., Sun. 7:30 P. M.; Lillian Tyson.

STAMFORD—Albertson Memorial Temple, 405 Summer St.; Raymond Burns.

DISTRICT OF COLUMBIA

Washington, D. C.

Progressive Ch. of Spiritualism, Pythian Temple, 3rd Floor, 1012 9th St. N.W.; Sun. 8 P. M.; A. Hafferman, 1349 Maryland, N. E.; C. Hickerson; M. McFarland; Joseph Ferrier.

First Spiritual Science Ch. (Branch of the S.S. Mother Ch. of N.Y.C.), 1900 "F" St., N.W.; Park Center Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Ch. of Spiritual Science, Inc., 3423 Holmead Place, N.W., Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jarcey; Margaret E. Balcom, 810 Rittenhouse, N. W. Phone: TAYLOR 0079.

Spiritual Center, 1314-14th St., N.W., Apartment No. 1, Washington, D. C., Spiritual advice by appointment. Rev. Virginia King; Phone: MI 7852.

Church of Two Worlds, 2600 Sixteenth St.; Sun. & Wed. 8 P. M.; Freda Dorothy Egbert, Sec'y, 7529 Alaska Ave., N.W., Wash. (12) Minister, H. Gordon Burroughs; Phone EMERSON 0010.

FLORIDA

CASSADAGA — Johnson Home Circle; Tues. & Fri. 8 P. M.; Roy H. Johnson.

DAYTONA BEACH — Hays Memorial Spiritual Science Church, 221 First Ave., Margaret Springstead.

FORT LAUDERDALE — Beckoning Light Sp'list Ch., Woman's Club, Stranahan Park, Sun. 8 P. M.; Jewell Williams 200 N. E. 4th St.

JACKSONVILLE—Spiritual Science Ch., 925 Liberty St., Sun., Mon., & Thurs. 8 P. M.; Rosa Lee Smith (Phone 3-1465-R).

Miami, Florida

Temple of Revelation, 610 Beacon Manor Blvd., Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson, 1803 N. W. 6th St. (Phone: 9-9687).

Little Shenadoah Spiritualist Church, 644 S.W. Sixth Ave.; Sun. & Wed. 7:45 P. M.; Ernest McNabb; Pearl Hinkson.

Schaefer Healing Center, 2327 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone 787372).

Temple of Continuity, 4585 West Flagler St., Geraldine V. Pelton.

Beckoning Light Spiritualist Church, 1621 S. W. Sixth Street; Sunday 7:45 P. M.; Bertie Lily Candler, Madge Hart.

Elizabeth Memorial Ch., 729 N. E. 71st St.; Friday 7:30 P. M.; Marie Wilson.

Spiritual Ch. of Christ, Odd Fellow's Temple, N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Thurs. 2 P. M.; Visiting mediums welcome; Rev. Maude Allen, Pastor, 1220 N. W. 6th St.

Psychic Science Spiritualist Church, Room 3, 139 W. Flagler St.; Mary Turner.

Spiritual Alliance Temple of Truth, (Charter) Nat'l Spiritualist Alliance, Lake Pleasant, Mass., 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

ORLANDO — Psychic Center, 655 1/2 N. Orange Ave., Sun. & Wed. 8 P. M.; Nellie Cherry (Phone 8766).

St. Petersburg, Florida

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larick; Phone 717765.

People's Spiritualist Church, 1011 Ninth Ave., North; Wed. & Sun. 7:45 P. M.

SULPHUR SPRINGS (Tampa) — Cooperative Sp'list Ch. (No. 2), American Legion Hall, Bird Ave.; Sun. 2:30 P. M.; H. Louise Miller (Phone: Tampa H-46284).

Tampa, Florida

Psychic Center, 315 East Columbus Drive; John Calvert.

1st Sp'list Ch., 512 E. Paris St.; Tues., Wed., Fri. & Sun. 7:45 P. M.; Sec'y, C. R. King (Phone 33-4365).

Shrine of The Master Sp'list Ch., (G.A.S.) Dorothy Graf Flexer, I.G.A. Club (Phone: 32-7492); Sec'y, Nella White, 711 E. Emma St., (Phone: 32-6661).

ILLINOIS

AURORA—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark Street; Emma Ness.

Chicago, Illinois

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 614 S. Ashland Ave., Services Sun. 8 P. M.; Healing Wed. & P. M.; Rev. Harry A. Iatus; Walbrook 4750.

Faith Spiritual Church, 2614 N. Austin Ave.; Sun. 10:30 A. M. & P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

1st Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall; Emma Binz.

1st Spiritualist Episcopal Ch., 721 Belmont St.; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendly Sp'list Ch., No. 2, 240 W. 63rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church, 1438 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.). F. P. P. W. J. Rogers.

Spiritual Church of Truth, 3349 West North Ave.; Theo Siers.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P. M.; Rose Mackay, 8209 East End Ave.

Federation of Spiritual Churches and Associations, Inc., Midland Hotel, 172 W. Adams St., Sat. 2:15 & 8 P. M.; Anthony Camardo.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave. (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

3rd Sp'list Ch. (O.O.F.S.), 5931 S. Morgan; Sun. 3 & 7:45 P. M.; John Skinner (GRO-9602).

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 3 P. M.; Charlotte Birkenr.

1st Sp'list Ch. of Divinity, 6146 S. Ashland St., Sun. & Thurs. 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2477).

Belmont Spiritualist Church, 1219 Belmont Ave., Esther A. Lundquist, Sec'y; Sun. & Thurs. 2:30 and 8 P. M.; Gertrude McAllister, Pres.; Phone: Van Buren 1625.

White Flower Temple, Institution of Brotherhood, 185 W. Madison St., Sun. 2:30 & 7:30 P. M.; Rev. Ric R. Massey, 3255 Warren Blvd., (Kedzie 5732).

Sunflower Sp'list Ch., 2424 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer, (Phone: Albany, 1416).

Ch. of Higher Spiritualism, 812 West 69th St.; Sun. 3 & 8 P. M.; Rev. Bertha Mann, 6843 S. Claremont Ave.; Phone: GROVEhill 9326.

1st German American Sp'list Ch., Somers Hall, 3349 W. North Ave.; M. Schwartz.

Church of Living Thought, 2729 South Keeler Ave., Sun. 2:30 P. M.; Sermon in English language by Stela Lund; Sun. 7:30 P. M., regular service in Czech language; Charles Colan; Rud Prikop, 2455 South St. Louis Ave., Chicago (23) Illinois.

National Society of Spiritual Science, Inc., 25 East Jackson Blvd., Church Room 1621; Public service Saturday 7:15 P. M.; Healing, Lecture & Messages — Everyone welcome; Rev. Maria Strazantooli, Minister; Phone: HA-7-2309.

Evangelical Spiritual Church, 654 North Parkside Ave.; Harry M. Hilborn, Pastor; Asst Pastor, Betty Samples.

Cicero, Illinois

First Spiritualist Church, 5033 West 25th Place; Sunday, 7:45 P. M.; Monday 8 P. M.; Rev. Lena (Drews) Crane.

Liberal Psychic Church, 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

DANVILLE—1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.), 10 1/2 N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong, (Phone 5994 JX).

D'CATIR—1st Spiritualist Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

First Victory Spiritualist Church, 1120 St. Clair Ave.; Elizabeth Crain.

Spiritual Science Church, 16th & Cleveland Ave.; Pastor Goldie Rayburn, 4928 Converse Ave., East St. Louis, Illinois.

Unity Science Spiritual Ch., 656 N. 79th St.; Marie Marnard, 623 N. 86th (Phone Express 3075); Sec'y, Edna Heck, 656 79th.

FRETPORT—1st Sp'list Ch., 431 S. Adams St.; Sun. 7:30 P. M.; Pres., Frank Sleggett; Sec'y, Mrs. F. Van Vleck.

LeROY—J. T. & E. J. Crumbaugh Spiritualist Church; Chas. C. Cunningham.

JOLIET—1st Sp'list Ch., Jasper & Glenwood Pl.; Sun. 2:30 P. M.; Emeline B. Davis.

WESTMONT—Unity Spiritualist Church, 13 W. Quincy St.; E. Backlund.

INDIANA

CRAWFORDSVILLE—Goodwill Spiritual Ch., 212 1/2 E. Main St.; Sun. 8 P. M.; 4th Sun. of every month, all day service; Bertha Dailey.

Elkhart, Indiana

Clarke's Memorial Spiritual Center, 316 Division St.; Jeannette Osborn.

1st Independent Sp'list Ch., 415 East Jackson St., Carl L. Leonard, President, 3217 E. Sixth St., Mishawaka, Ind.

EVANSVILLE—Union Sp'list Ch., 3rd

and Michigan St. Jeannette Hoepfel.

PORT WAYNE—Sp'list Ch. of Divine Science (N.S.A.), 1615 Wells St., cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2 and 7:45 P. M.; first and third Sun. 2:30 P. M.; Bernice Brock; Russell D. Hawk.

GARY—1st Spiritualist Ch. of Gary, 2430 & 2432—West 11th St., Edna Hires, President; Sec'y, Reba Schallan, 228 Ellsworth Street.

Hammond, Indiana

1st Progressive Sp'list Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.

Unity Spiritualist Ch., 5434 Hohman Ave.; K. of P. Hall; Ruth Hoyle.

Indianapolis, Indiana

First Spiritualist Episcopal Church, 202 Cartelion Ave.; C. B. Taggart.

Psychic Science Spiritualist Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Spiritualist Center Church, 214 South Arsenal Ave.; C. C. Driskell.

LAFAYETTE—Ch. of Divine Truth, Red Man's Hall, 4th & Ferry Sts.; Elsie Fay Brown.

MARION—Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

Richmond, Indiana

Independent Spiritualist Ass'n, I.O.O.F. Hall, Room 8; Eighth & Main Sts., Pastor, Jessie M. Young; Edward Fawcett, President, 9 North 10th St.

Spiritualist Episcopal Ch., 21 South 16th St., George H. Baker.

SOUTH BEND—Ch. of Spiritual Truth, 519 S. St. Joseph St.; Marie Smith.

Terre Haute, Indiana

Golden Hour Sp'list Ch., 503 1/2 Wabash Ave.; Nellie Hodges; Goldie Russell.

LOWA

DAVENPORT—Modern Spiritual Church, 623 W. 4th St., Daily, 8 P. M., I. R. Griest.

DES MOINES — Johnson Chapel Psychic Center, 6701 Douglas Ave.; Vesa E. Hulman.

KANSAS

Kansas City, Kansas

Ch. of Spiritual Friendship, 1210 Troup Ave.; Sunday: Lyceum 10 A. M.; Lecture 11 A. M. & 8 P. M.; Message Wed. 8 P. M.; E. F. Smith, 1013 Lafayette; Della Glenn, R.R. No. 4, K. C., Kan.

1st Sp'list Ch., 1061 Armstrong Ave., Sun. & Wed. 7:30 P. M.; Thurs. 8 P. M.; Tues. & 7 P. M., 823 Ann Ave.; Betty J. Palmer.

PITTSBURG—Chela Religious Foundation, Inc., 111 W. Euclid; Eugene R. Pike.

WICHITA—First Spiritualist Church, 121 South Main St., Neva Durham.

LOUISIANA

NEW ORLEANS — Divine Fellowship of Spiritualism, 823 Spain St.; Friday and Sunday, 8 P. M.; Lillian McGivney, Ada DuBard, Center.

ETNA—Etna Spiritualist Camp, 1948 season August 15th to Sept. 8th.

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Spiritual Science Ch.), 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. & 8 P. M.; Thurs. (Healing) 1 P. M.; Elizabeth Dennis, 2908 Loudon Ave. (Phone: Liberty 4512).

Universal Science Sp'list Ch. (N.S.A.), 601 W. North Ave. (Cor. John) Sun. 7:35 P. M.; Wed. 8 P. M.; Grace H. Betz, 5217 Eastern Ave. (Phone BR 4294).

United Bible Spiritual Temple, 1815 North Broadway; Sun. Wed. & Fri. 8 P. M.; Grace P. Bauer.

MASSACHUSETTS

Boston, Mass.

Psychic Center, 190 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P. M., Sunday 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

The Spiritual Haven, 30 Huntington Ave., Sunday, 8 P. M.; Rev. Harre C. Milesi, 153 Hemenway St., Boston (15) Mass.

Universal Science Ch., Suite No. 221, Hotel Manor (Opposite Back Bay Station) 168 Dartmouth St.; Services: Sunday 8 P. M.; Study classes: Tues. Thurs. & Fri. 7:30 P. M.; Also Thurs. 2:30 P. M.; Pastor, Rev. John E. Reese; Asst Pastor, Rev. Josephine Gilbert.

BROCKTON—Occult Science Ch. G.A.R. Hall, E. Elm St., Charles E. Lyons.

CAMBRIDGE—First Spiritualist Church, 631 Mass. Ave.; Marion F. Upham.

FITCHBURG — 1st Spiritual Alliance Ch., 21 Union St.; Mildred D. Smith.

LYNN—1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.), Wed. 7:30 P. M.; Sun. 3 & 7 P. M.; Financial Sec'y, Agnes Winstanley; Pres. Della Davis.

MALDEN—The Christian Spiritual Ch., 4 Washington St.; Mrs. C. E. Aldrich.

QUINCY — First Spiritualist Church, 4 Maple St.; Bert DeYoung.

SALEM—The 1st Spiritualist Mission, of Salem, Bell Studio, Sewall St.; Gladys Worsenroft.

Springfield, Massachusetts

First Spiritualist Church, 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Spiritual Alliance Ch., 9 Market St.; Emer Bartlett, Alice Thurston, Joseph Henneberg.

WORCESTER—First Spiritual Church, 35 Orad St.; Services Sunday 3 & 7 P. M.; President, Joseph W. Miller; Secretary, Dorothy W. Holin, 11 Jenkins St., Worcester (2) Mass.

MICHIGAN

BAY CITY—Advanced Sp'list Ch., 103 N. Walnut St., A. F. of L. Hall; Sun. 7:45 P. M. (Phone 7679); Vera Gruel, 208 N. Jefferson.

COLDWATER—Coldwater Sp'list Temple, 52 1/2 W. Chicago St.; Sun., 8 P. M.; Pearl Burra.

Detroit, Michigan

Allen Memorial Center; Maccabee Bldg., Putnam & Woodward; Edith Green.

Center of Spiritual Hope, Leota Hall, 3916 Trumbull, Sun. 8 P. M., Hazel Damrau.

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

1st Psychic Ch. of Brightmoor, 21729 Fenkel Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armistage.

Christian Ch. of Progress (Spiritualist), Eastern Star Temple, 80 W. Lexington Ave.; Marie Millman, Sec'y.

Dr. Robert Jensen Memoria Church, 2024 Vinewood Ave., Clara Barnett Smith.

Psychic Science Temple Beulah, 9266 Riviera St. (Joy Road & Grand River); Sun. 8 P. M.; Esther Reynolds.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

First Universalist Spiritualist Church, 3523 Cadillac, Sun. 11 A. M. & 7:45 P. M.; Fri. 7:45 P. M.; Elizabeth Eglund.

Trinity Sp'list Ch., S. E. Gratiot & Corners Aves.; Sara Anderson, 6464 Maxwell Ave.

2nd Sp'list Episcopal Ch., Maccabee Bldg.; Mezzanine, Sun. 8 P. M.; Blanche Quigley.

FLINT — Spiritualist Episcopal Church, 733 South Saginaw St., Noah Rice.

GRAND RAPIDS—1st Ch. of Truth, 26 Shelby St., S.W.; President, Francis Fox.

JACKSON—Goodfellow Spiritualist Ch., 1014 LeRoy at Ellery; James Tingley.

Kalamazoo, Michigan

Ch. of Spiritual Harmony, K. of P. Hall, 801 W. Main St.; Frank G. Wagner, Pres.

Church of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room, 714 N. Rose St.; Wed. & Fri., 8 P. M.; Beth Roche.

Lansing, Michigan

Lansing Sp'list Episcopal Church, Main Auditorium, N.W.C.A. Bldg.; Townsend St.; John W. Bunker.

1st Sp'list Ch., 214 1/2 N. Washington Ave.; Mrs. Harold Halley; Gertrude Beane.

Muskegon, Michigan

Spiritualist Church of Truth, 1143 Spring Street; Harry Rogers.

Spiritual Fellowship, 187 East Grand Ave., Wm. R. Aldred, D.D.

OWOSSO — First Spiritualist Episcopal Church, 610 Clinton St., Ella Riley.

PONTIAC—First Progressive Spiritualist Church, 16 Chase St., Mabel Barnes.

PORT HURON—The Divine Spiritual Ch., I.O.O.F. Hall, Lapeer Ave.; Pastor, Rebecca Provost; Sec'y, Ethel Koch.

ROSEVILLE—Ch. of Harmony of Christian Corinthians of America, 17358 Roseville Blvd. (near Maple); Lura Mathews.

ROAL OAK—1st Sp'list Temple, 114 Pingree; Sun. Lyceum 10:30 A. M.; services 7:30 P. M.; Jas. M. Smyth; Detroit (3).

SAGINAW—Ch. of Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

MINNESOTA

DULUTH—1st Spiritualist Temple, 601 E. 5th St.; Bessie Magnuson; G. W. Olson, C. Hegge; Ann Snaley.

Minneapolis, Minnesota

Anna Ryberg Memorial Sacred Science Ch., 931 Thirteenth Ave., South; Sun. 7:30 P. M.; Dr. Max Zoeller, Pastor.

Second Spiritualist Ch., 23rd & Lyndale Aves., North; Sun. 7:45 P. M.; President & Pastor, Howard C. Lemire.

Church of Infinite Science, 610-620 East Fifteenth Street, Henry M. Paulson.

Psychic Center Sp'list Episcopal Ch., 3351 Portland Ave.; Sun. & Thurs. 7:30 P. M.; Clara S. Johnson; Emma Carbonetti.

Progressive Christian Sp'list Ch., 3002 27th Ave. S.; Sun. 7 P. M.; Healing, 6:30 P. M.; Pastor, A. M. Drake; Assistants, Mrs. J. D. Clemmy, Marian S. Drake.

ST. PAUL—Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed. 1 P. M.; H. M. Peterson.

Psychic Observer, October 25, 1948 6

<p>MISSOURI</p> <p>Kansas City, Missouri</p> <p>1st Sp'list Ch., "Little Chapel on Broadway," 3841 Broadway, Sun. & Wed. 8 P. M.; M. D. Russell, C. M. Ball.</p> <p>9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 8 P. M.; Frances M. Tucker.</p> <p>St. Louis, Missouri</p> <p>Corinth National Spiritual Ch., 3921 North 19th St.; Fri. & Sun. 8 P. M.; Rev. Nellie Carter; Phone: Chestnut 6291.</p> <p>Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ida F. Eggers.</p> <p>Society of Spiritual Fellowship, 3011a N. Market St.; Wed. 2 P. M.; Fri. 8 P. M.; Essie Andrews.</p> <p>St. Ann's Spiritualist Episcopal Ch., 3862 Dollar Ave.; Sun. & Tues. 8 P. M.; Wed. 2 P. M.; Bernice F. Bennett.</p> <p>Ch. of Spiritual Science, 3804 Wyoming St.; E. R. Foskett & Rose Mary Reisinger; Elizabeth Swanks, 4055 S. Legi Ave.</p> <p>Unity Spiritual Science (Advanced Soul Church) 4408 North 19th St., Tues. & Sun. 3 & 8 P. M.; Josephine Erhart.</p> <p>Progressive Sp'list Lyceum & Research So. of St. Louis meets Mon. 7:45 P. M.; 4349 Manchester Ave.; Robert C. Kroll, Conductor.</p> <p>Unity Science Spiritual Church, Blue Room, Roosevelt Hotel, DeMar and Euclid Sts., Sun. 7 P. M.; Rev. Emma Beth Honey. Dr. Charles Rohlfing.</p> <p>NEVADA</p> <p>Las Vegas, Nevada</p> <p>First Spiritualist Church of Nevada, 203 North Ninth St., William W. Leavers, Phone: 3562; Grace Honey, Sec'y; Edythe Hilsinger, President, Henderson, Nevada.</p> <p>Psychic Center, 106 Cass Street, Ella R. Heap.</p> <p>NEW HAMPSHIRE</p> <p>Manchester, New Hampshire</p> <p>MANCHESTER — Psychic Center, Curtis Inn; Henry L. Paradis, 45 Haines St., Nashua.</p> <p>PORTSMOUTH — 1st Spiritual Science Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.</p> <p>NEW JERSEY</p> <p>Camden, New Jersey</p> <p>4th Spiritualist Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.</p> <p>2nd Sp'list Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, B'way & Cooper St.; Sun. 7:45 P. M.; Catherine Broome.</p> <p>CLIFTON — Church of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.</p> <p>EAST ORANGE — Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.</p> <p>JERSEY CITY — Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.</p> <p>11 ONARDO — High Point Sp'list Chapel, Chapel Hill (I.G.A.S.); Frances Stevenson; Philippine Forsman.</p> <p>LONG BRANCH — Trinity Ch. of Spiritual Science, 111 Wash. St.; Mary Reva Wood.</p> <p>NEPTUNE CITY — Star Spiritual Church, 134 Sylvania Ave., Loweta Fine.</p> <p>Newark, New Jersey</p> <p>Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.</p> <p>Ch. of Spiritual Promotion and Harmony, 532 Springfield Ave., Kate Hazelwood.</p> <p>Putnam, New Jersey</p> <p>First Spiritual Church, 142 Carroll St., Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.</p> <p>West Broadway (2nd) Spiritualist Church, 176 Broadway, Elizabeth Spittler.</p> <p>Ch. of Spiritual Faith, Inc., 118 Park Ave.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone LAmbert 3-0979), Myrtle Morse.</p> <p>RIVERTON — Church of Universal Science, 412 Main St.; Emma Munch.</p> <p>Trenton, New Jersey</p> <p>1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.</p> <p>Sp'list Friendly Ch., 34 S. Clinton Ave.; Adah Ross Crew (Phone 3-0234).</p> <p>UNION CITY — Spiritual Ch. of Divine Guidance, 517 (37th) St., Sophie E. Busch, 199 Cambridge Ave., Jersey City.</p> <p>WEST ENGLEWOOD — 11th Mt. Pitcairn Spiritual Ch., 27 Forest Ave.; Sun. Mon. & Wed. 7:30 P. M.; Tues. & Fri. 2 P. M.; Louise Gallo.</p> <p>NEW YORK STATE</p> <p>Albany, New York</p> <p>1st Spiritualist Ch., Hotel DeWitt Clinton — Sun. 8 P. M.; Alice M. Hughes; Wed. & Thurs. Eve. at 119 State St.</p> <p>Progressive Spiritualist Temple, Room 18, 91 North Pearl St.; Sun. & Wed. 8 P. M.; Maud Jacobson; George Guimetz.</p> <p>Binghamton, New York</p> <p>1st Sp'list Ch. (I.G.A.S.) 299 Chango St.; Sun. 7:30 P. M.; Myrtle Powell.</p> <p>Brooklyn, N. Y.</p> <p>Christ Ch., 987 Halsey (near Broadway) aues., Wed. & Thurs., 2 & 8 P. M.; M. James Hedenberg.</p> <p>Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevins St.) Sun., Thurs., & Fri., 7 P. M.; Mon. & Wed., 1 P. M.; Beatrice DeHunt.</p> <p>The Church of Divine Guidance, Aux., 58-06 Myrtle Ave.; Tues. & Thurs., 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.</p> <p>St. John's Spiritualist Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.; (B.M.T. subway, 4th Ave.; Local-77th St. Station) Lillian Johnson.</p> <p>St. Peter's Spiritualist Ch., 60-96 69th Ave. (Ridgewood) E. Kuhne.</p> <p>W. D. Gressinger Memorial Spiritualist Ch., 41 Pilling St.; Sun., Tues. & Wed. 8 P. M.; Sun. & Fri. 2 P. M.; Mrs. K. Gressinger.</p> <p>The Divine Spiritual Ch. of The Redeemer, Inc., 1094 Greene Ave. (bet. Broadway & Bushwick Ave.); Tues. & Sun. 8 P. M.; Dev. Class Fri. 8 P. M.; Henry Schumann, Phone, Glenmore 2-2393.</p> <p>GERRETSEN BEACH — Spiritual Ch. of St. Mary, 7 Cyrus Ave.; Sun., Tues., Wed. & Fri. 7:45 P. M.; J. Ivor Difford. (Phone DEwey 20747).</p> <p>Buffalo, New York</p> <p>Temple of Divine Science Sp'list, 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson, Clara Alexander.</p> <p>Sunflower Spiritual Science Ch., 39 Manhattan St., Sunday 7:45 P. M.; Mon. & Fri. 8 P. M.; (Medium's Day, 2nd Sun.) Ida Hansen. HUmboit 8835.</p> <p>Sunshine Christian Sp'list Ch., 284 Jefferson (Bristol Entrance); Sun. 8 P. M.; (Medium's Day, 2nd Sun.); M. Burgin, (Phone: Cleveland 7368).</p> <p>Brooking Memorial Sp'list Ch., Richmond & Summer St.; Sun. 7:30 P.M.</p> <p>Cold Springs Spiritualist Church, 1043 Jefferson Ave.; Sunday 8 P. M.; (Medium's Day—Third Sunday) Mildred Mason.</p> <p>John Carlson Memorial Sp'list Ch., Golden Light of the World; 232 Forest Ave.; Sun. 7:45 P. M.; (Mediums day—4th Sun.) Edith Sandy, 62 College St.</p> <p>Light Spiritualist Church, Delta Temple, 692 East Utica St.; Medium's Day Third Sunday; Sun. 8 P. M.; Rev. Nettie Roehl.</p> <p>First Spiritual Science Ch., 557 Tonawanda St. (Riverside bus) Sun. 7:45 P. M.; Development & Independent voice circle Wed. 8 P. M.; Spiritual Healing follows all services; Rev. J. J. Carroll & Rev. Lenora Wolf; Visiting mediums welcome; Rev. Carroll out-of-town engagements solicited; Riverside 3769.</p> <p>Spiritualist Church of Life, (N.S.A.) Trinity Temple, 34 Elm St., take No. 8 car to Greenfield Ave.; Sun. 8 P. M. All billet reading Wed. 8:30 P. M.; Rev. T. John Kelly.</p> <p>Spiritualist Church of Truth, 125 West Ave., Message circles Tues. & Fri. 8 P. M. Development class Thurs. 8 P. M.; Voice seance Wed. 8 P. M.; Rev. Ann Keiser Schiffko; Phone: CI—2870.</p> <p>EAST AURORA — 1st Spiritualist Temple, 29 Temple St.; Ethel Squier.</p> <p>Elmira, New York</p> <p>Universalist Spiritualist Church, 225½ Franklin St., Pauline Hamm.</p> <p>First Spiritualist Ch., 463 E. Church St. (I.O.O.F. Temple), Eva Bostwick.</p> <p>FAYETTEVILLE — Wayside Chapel R.F.D. No. 2; Luania Caley; Mrs. Lewis Ferris.</p> <p>FREEVILLE — Harmony Psychic Center, Groton Ave.; Sadie McIntyre.</p> <p>FULTON — 1st Sp'list Ch., 55 S. First St., Mrs. John Belanger, Sec'y, 105 Walrad St.</p> <p>AMESTOWN — Open Door Spiritualist Ch., 503 E. Second St.; Sun. & Wed. 8 P. M.; Mediums day—last Sun.) Carrie Yarter.</p> <p>Long Island, N. Y.</p> <p>SOUTH OZONE PARK — Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.</p> <p>JAMAICA — Ch. of Eternal Light, 9050—170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.</p> <p>RICHMOND HILL SOUTH — Ch. of Spiritual Guidance, 111-41—120th St., Sun. 8 P. M.; Rev. Mollie Beck; Classes, Phone: Virginia 3-5979.</p> <p>RICHMOND HILL — Spiritual Center of Unity, 89-31 114th St.; Sun. 8 P. M.; Hilda White.</p> <p>WEST HEMPSTEAD — Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 P. M.; Thurs. & Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.</p> <p>LOCKPORT — Lock City Spiritualist Temple, 11 Cottage St., (Mediums' Day, 3rd Sun.) Violet Southland.</p> <p>New York City, New York</p> <p>Aquarian Brotherhood of Christ, 244 W. 75th St.; Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Virginia Oakes, Wed. 7 P. M.</p> <p>Beacon Light Spiritualist Ch., 169 W. 98th St., Apt. 8, Tues. & Thurs., 2:30 & 8 P. M.; Sun., 8 P. M.; Hermine Leger.</p> <p>Ch. of Believers in God, Green Room, Hotel McAlpin, Broadway at 34th St., Sun., 10:30 A. M.; Founder, Johannes Greber.</p> <p>Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Beulah M. Brown.</p> <p>New York Psychology Forum, Room 608, Steinway Hall, 113 West 57th St., Every Tuesday, 8:15 P. M.; Ann Koernig, Director, 64 West 9th St.</p> <p>Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Chas. Owens.</p> <p>W. T. Stead Memorial Center, 41 W. 83th St.; Sun. & Wed. 8 P. M.; Bertha Marx. (Continued Top Next Col.)</p> <p>St. John's Sp'list Ch. of Light, 357 W. 118th St.—Apt. 3; Sun., Wed. & Fri., 8:30 P. M.; Emily & John Garvin.</p> <p>First Spiritual Science Ch. of Brooklyn, Studio 855, Carnegie Hall, 154 W. 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.</p> <p>1st Ch. of Spiritual Inspiration, 248 West 73rd St., Mon., Wed. & Fri. 8 P. M.; Tues. & Thurs. 2 P. M.; Hazel Watson</p> <p>Church of Spiritual Revelation, 27 West 130th St.; Sun. 11:30 A. M. Divine Worship and Healing; Sun. & Wed. 8:30 P. M. Spirit Greetings; Samuel S. Heyliger; D. W. Russell, Sec'y; 'Phone: Edgemoor 6-3386.</p> <p>Chapel of The Eternal Star, near 8th Ave., Apartment 3-A, 300 West 54th St., Sunday & Wednesday 7 P. M.; Rev. Rose Erickson; 'Phone: CO—5—6143.</p> <p>Victor Seabury Memorial Spiritualist Church of Truth, Studio 546—1947 Broadway (Loew's Lincoln Sq. Bldg. between 65th & 66th St.) Tuesday 7:30 P. M.; Frances Seabury, 'Phone: TRafalgar 78429.</p> <p>Occult Science Society, Inc., meetings held second and fourth Tuesday of each month in Studio 604, Steinway Hall, 113 West 57th St., N.Y.C.; President, Wilfred S. Spear, P. O. Box 386, Yonkers (1), N. Y.</p> <p>United Sp'lists' Ch., 41 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M.; (No Messages) Edward Lester Thorne.</p> <p>The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Cali, pastor. (Phone, PLaza 7-1799).</p> <p>Ch. of Science & Philosophy, 221 W. 105th St., Apt. 1 W.; Tues. 2 P. M.; Wed., Fri. & Sun. 8 P. M.; Anna C. Gaze.</p> <p>Aquarian Brotherhood of Christ, 244 W. 75th St.; Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P.M.; Olive Kruger, Wed. 7 P. M.</p> <p>NIAGARA FALLS — White Rose Center of Free Psychic Truth, Unitarian Ch. Bldg.; 639 Main St.; Rosebud Vogel.</p> <p>Rochester, N. Y.</p> <p>Church of Divine Inspiration, 27 Appleton St.; Ethel Taylor.</p> <p>Universal Psychic Science, Rochester Temple, 67 Edinburg St., Sunday & Wednesday, 8 P. M.; Helene Gerling.</p> <p>Anderson Park Sp'list Mission, 98 N. Union St.; Pearl Tygart.</p> <p>Open Door Spiritualist Church, 1101 East Main St., Sunday 7:45 P. M.; Pastor & Sec'y, Estella A. Case, 91 Bloss St., Rochester (6), N. Y., Phone: Glenwood 7745-W.</p> <p>Universal Spiritualist Ch., (I.G.A.S.) 14½ Monroe Ave., Sun. 7:45 P. M.; Louis C. Brown, Ralph Canney.</p> <p>SCHENECTADY — Progressive Spiritualist Church, 6 Myndesee St., Sunday 7:45 P. M.; George Howard; Maud VanTassel; Lillian Weir.</p> <p>Syracuse, N. Y.</p> <p>1st Sp'list Ch., 535 Oakwood Ave., Sun. & Wed. 7:45 P. M. (Message circle 6:30 P. M.). Wava LeDuc; Ida Robinson.</p> <p>Spiritual Ch. of God, Hotel Syracuse, Parlor D, 10th Floor; Sun., 8:30 P. M.; Margaret Woslew.</p> <p>Eternal Light Sp'list Ch., Y.W.C.A., Room 3; Mary Harmon; Hazel Allen.</p> <p>UTICA — Christian Sp'list Ch., 506 Seneca St. (entrance of Maher Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.</p> <p>OHIO</p> <p>Christian Spiritual Temple, 100 South Broadway, Lydia Hosler.</p> <p>Friendly Spiritualist Church, 31 South Howard Street; Hulda Stewart.</p> <p>St. Paul's Spiritualist Church, 18½ East Mill St.; Revina Roshon.</p> <p>BRIDGEPORT — International Constitutional Ch., 896 Nat'l Rd. (Stop 13); Sun. 7:30 P. M.; A. L. Boerngen; Evajean Boerngen.</p> <p>Cincinnati, Ohio</p> <p>Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.</p> <p>Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley.</p> <p>Hall of Learning, 4273 Colarain Ave. (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Tuschard.</p> <p>Cleveland, Ohio</p> <p>Divine Spiritual Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; John M. Williams.</p> <p>Inspired Spiritual Church of God, 1899 West 25th Street; Sun., Mon., Wed. & Fri. 7:30 P. M.; Rev. C. M. Hayes, Pastor; Rev. Maude Caputo, Ass't Pastor.</p> <p>Spiritual Science Ch. 10427 St. Clair St., Glenville Center Hall; Rene Hunt.</p> <p>Elizabeth Crookall Memorial Church, 5511 Euclid Ave.; L. Crookall.</p> <p>AK'WOOD — Universal Ch. of Truth, 1417 St. Charles Ave., cor. Detroit Ave.; Berts H. Cunningham, 7500 Euclid Ave.; (Phone, Endicott 1250).</p> <p>Columbus, Ohio</p> <p>Congregational Sp'list Ass'n, 187 S. Sixth St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; A. A. Hamilton; Bertha Holtz Hamilton.</p> <p>Truth Tabernacle (Spiritualist), 996 Oakwood Ave.; Sun. 8 P. M.; Tues. 7:30 P. M.; Curtis B. Morris.</p> <p>Ohio Ave. Sunshine Sp'list Ch., 86 South Ohio Ave., Sun. & Thurs. 7:30 P. M.; Ralph A. Whitney.</p> <p>First Spiritualist Church, 6th and State Sts., Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.); Edgar J. Smertz, 768 Dryden Road.</p> <p>1st Spiritualist Temple Society, 24 West Goodale St., Sunday 7:45 P. M.; Agnes Reese, Sec'y, R.F.D. No. 2, Ashville, Ohio; Ralph Reese, President, 714 East 4th Ave., Columbus, Ohio.</p> <p>Dayton, Ohio</p> <p>Sunshine Sp'list Ch., Hollencamp Bldg., 15½ S. Jeerson St.; E. Fields, R. S. Vaughn.</p> <p>Central Sp'list Ch., Haynes & Hobart Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Kowe; Laura Holiway.</p> <p>AST LIVERPOOL — 1st Spiritualist Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.</p> <p>GREENVILLE — Christian Spiritualist Ch., 510 Front St.; Walter F. Heller.</p> <p>MARION — Memorial Sp'list Ch., Chrisman Bldg., 657 N. State St.; Sun. & Wed. 7:30 P. M.; Dr. Jacques Savage.</p> <p>SANDUSKY — Sp'list Temple, 156 Columbus Ave., D.A.R. Hall; Thurs. & Sun., 7:30 P. M.; Sun. 2:30 P. M.; Nora Hook, 317 McDonough St.</p> <p>STEBENVILLE — Spiritual Ch. of Truth & Light, 801 P. Hall, 3rd & Market Sts.; Sun. 6:30 & 7:45 P. M.; Fri. 6 P. M.; Opal L. Welch.</p> <p>Goodwill Spiritualist Church, 1515 Ottawa Drive; D. E. Crider.</p> <p>1st Spiritualist Episcopal Ch., 630 West-cum-at Field, Sun. 7:45 P. M.; Walter Nofziger, Pres.; Fred L. Felix.</p> <p>Christian Spiritualist Ch., 1222 Erie St., Cecil Engle.</p> <p>Toledo, Ohio</p> <p>Toledo Nat'l Sp'list Ch., Room No. 1, Mezzanine — Commodore Perry Hotel, Hazel Lafferty, Sec'y; Mrs. Z. H. Ballmer.</p> <p>Peace Trinity Sp'list Ch., 368 Sumner St.; 7:45 P. M.; Wed. P. M.; Mr. and Mrs. G. A. Kurtz.</p> <p>WARREN — Christ Universal Sp'list Ch., 123 High St.; Sun. & Thurs. 7:45 P. M.; Elmer John.</p> <p>Youngstown, Ohio</p> <p>1st Spiritualist Temple, 323 W. LeClode, Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Feiger; Mae Morrison.</p> <p>Ingersoll Memorial Spiritualist Church, 339 West Federal St., Room No. 9; Thurs. 1:30 & 7:45 P. M.; Sunday 7:45 P. M.; Rosa Hoyle, 137 North Fruit St., Youngstown.</p> <p>OKLAHOMA</p> <p>ENID — 1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields.</p> <p>Oklahoma City, Oklahoma</p> <p>Central Spiritualist Church, 1005 N. Harvey St.; Sun. & Wed. 8 P. M.; Nell Burgess, pastor; Carrie Hambleton, Assistant.</p> <p>Spiritual Science Church of America, 329 N. W. 13th St.; May Derr McQuestion.</p> <p>Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sunday and Wednesday 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor, Florence Heistand, 2317 South Harvey; 'Phone: 62-3488.</p> <p>Tulsa, Oklahoma</p> <p>Second Spiritualist Church, 919 South Cheyenne St.; John H. Cuddy.</p> <p>Universal Science Ch., 1112 North Boston; Sun. & Wed. 8 P. M.; Esther Hughes.</p> <p>Redeeming Christian Spiritualist Ch., 606 E. Independence Pl.; Tues., Fri. & Sun. 8 P. M.; Rev. Anna Anderson, Pastor.</p> <p>OREGON</p> <p>OREGON CITY — 1st Spiritual Religious Ass'n of New Era (Caucy); 1st & 3rd, Sun. 2 P. M.; Lester Hess.</p> <p>Portland, Oregon</p> <p>Spiritual Psychic Studio, 5626 S. E. Lexington St.; Sun. 8 P. M.; Wed. 2 P. M.; Ronel M. Jester; Ruth V. Jester.</p> <p>The Spiritual and Psychic Research Temple, Wigwag Hall, Red Men's Hall, 1510 S.E. 9th Ave., at S.E. Hawthorne Blvd.; Sun. 7:30 P. M.; Luella LaValley.</p> <p>1st Sp'list Ch (N.S.A.), 528 S. W., 11th St., W.O.W. Hall, Sun. 3 & 7:30 P. M.; William Vigelious.</p> <p>SALEM — 1st Spiritualist Ch., 248 N. Commercial St.; Sun. 2:30 P. M. & 7:30 P. M., Sam J. Harns.</p> <p>PENNSYLVANIA</p> <p>ALLENTOWN — First Spiritualist Church, 623 Turner St.; Sat. 8 P. M.; Sun. 2:30 & 7:30 P. M.; T. F. Getter; Hilda Brown.</p> <p>BETHLEHEM — Christian Spiritual Ch., 13 W. Garrison St.; Mary Ann Reph.</p> <p>CHARLEROI — Diaz Sp'list Temple, 933 McKean Ave.; C. P. Diaz, 417 Wash. Ave.</p> <p>HOMESTEAD — Spiritual Foundation, K. of P. Hall, 239 E. 7th Ave.; Sun. 8 P. M.; Ida Bell Wagner (Phone HA. 2860).</p> <p>McKEESPORT — 1st Sp'list Ch., 809 Locust St., Sun. 7:45 P. M.; Wed. 2 P. M.; 4th Thurs. Social; Sara K. Openshaw, Sec'y; Sara Ackard, President.</p> <p>NEW CASTLE — Spiritualist Ch. of Truth, McGowan Hall, E. Wash. St., Wed. & Fri. 8 P. M.; Agnes E. Guthrie, Soleste Atkinson, Rev. James H. Anderson, Herman Siggelow, Ida Siggelow.</p> <p>Philadelphia, Penna.</p> <p>Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M., Annie J. Clayton.</p> <p>First Association of Spiritualists, N.E. corner of Master & Carlsale Sts., (near Broad St.); Sun. 3:30 & 8 P. M.; Wed. 8 P. M.; Rev. Mamie B. Shultz, Pastor; Elizabeth H. Phillips, Sec'y, 3252 Longshore Ave., Phila. (24), Penna.</p> <p>Universal Spiritualist Brotherhood Ch., 3012 W. Girard; Anna K. Rose.</p> <p>Pittsburgh, Pennsylvania</p> <p>Spiritualist Church of Revelation, 114 Federal St. (Northside); Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P. M.; Katherine Fidell; Phone: FAirfax 0766.</p> <p>1st Ch. of Spiritualists (N.S.A.), 256 Bouquet St., Wed. & Sun. 8 P. M.; Treas. Mary C. Bell, 51815 Rural. Phone: MO 2327.</p> <p>READING — 1st Sp'list Ch., Berkshire Hotel, 1047 Penn St.; M. M. Stuart, 1142 Franklin St.</p> <p>WESTFIELD — Spiritual Guidance Center; Harry E. King.</p> <p>WILKES BARRE — 2nd Spiritualist Church, 27 W. Market St.; Mrs. A. E. Ridler.</p> <p>WILLIAMSPORT — Progressive Temple of Spiritual Science, 2715 Grand St., Sun. & Tues., 7:45 P. M.; Olive & Ernest McMillin.</p> <p>RHODE ISLAND</p> <p>Providence, Rhode Island</p> <p>Haven Sp'list Ch., 143 Washington St., Rialto Hall; Sun. 11 A. M. (Healing Service); Sun. 2:30 & 7 P. M. (Lecture & Messages); I. F. Haven, 28 Haskins St.</p> <p>1st Spiritual Science Ch., 308 W. Mifflin St., I.O.O.F. Hall; Amelia I. J. Pope, President, Leader, Healing practitioner (Phone 6395).</p> <p>W. T. Stead Spiritualist Ch., 32 Haskins St., Sun. 2:30, 4:30 and 7 P. M.; Thurs. 7:30 P. M.; Sec'y, Mrs. Edith Crosby, 35 Central St.</p> <p>TEXAS</p> <p>BEAUMONT — Golden Rule Spiritual Church, 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.</p> <p>DALLAS — Unity Spiritual Science Ch., Church Bldg., 4501 Cole Ave.; Ch. of Prophecy and Spiritual Healing; Sun. 11 A. M.; 3 P. M. & 8 P. M.; G. Nelson Williams; Minister, C. E. Wilson; Members of E.S.C. Visiting workers welcome.</p> <p>EL PASO — Open Door Spiritual Christian Ch., 2531 E. Yanda'l Blvd.; Sun. 10:45 A. M.; Sun. & Wed. 7:45 P. M.; Bula F. Hailey.</p> <p>FORT WORTH — 1st Sp'list Ch. of Fort Worth, 311½ Main St.; Dr. Charles Sharp.</p> <p>HOUSTON — 1st Spiritualist Church, 611 Calhoun St., Myrtle London Rogers.</p> <p>San Antonio, Texas</p> <p>First Spiritual Christian Church, 503 Trenton Ave.; V. R. Cummins.</p> <p>Bethlehem Spiritual Christian Church, 1014 South Press St.; C. L. Yates.</p> <p>VIRGINIA</p> <p>NORFOLK — Memorial Spiritualist Church, 305-307 West 37th St., C. Harrison Engle.</p> <p>PORTSMOUTH — Light of Truth Ch. of Divine Healing, 20th and Omohundro; Sun. Eve.; Fred Jordan, President I.G.A.S.</p> <p>WASHINGTON</p> <p>BELLINGHAM — 1st Sp'list Ch., 2609 Kulshan St.; Fern Balus; Della Carlson.</p> <p>Seattle, Washington</p> <p>Mary A. Tower Memorial Church, 916 East James St.; Mary B. Crisp.</p> <p>National Federation of Spiritual Science Ch. No. 171; 1311 Summit Ave., Sun. 8 P. M.; Florence Fairfield.</p> <p>Universal Spiritualist Library, 524-26 Haight Bldg., 2nd & Pine Sts.; Open Daily; Addie Rosencrans, Leo F. Elmrore.</p> <p>SPOKANE — Nat'l Sp'list Ch., "Star of The East"; Julian A. Fox, 307 N. Ash St.</p> <p>Tacoma, Washington</p> <p>Nat'l Spiritualist Ch., I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Helen C. Ford.</p> <p>Spiritualist Memorial Ch., 606 South 9th St.; Margaret Baker, Ruth Truman.</p> <p>WEST VIRGINIA</p> <p>CHARLESTON — First Spiritualist Church of 1202 Elmwood Ave., Beulah Brisson.</p> <p>HUNTINGTON — Spiritualist Ch. of Truth, Bradshaw-Diehl Bldg.; Mary Fulton; Bertha Jessup; Alice E. 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An Appeal to SPIRITUALISTS

MAN KNOW THINE OWN HANDIWORK

Today, man stands at the crossroads of where there is no turning back. He must go forward into the light of his own making or into the blackness of suffering and pain, also of his own making.

Some men seek light through formulation of new thought in religion.

By EARL W. BRIGHTON
461 Linden St.
Rochester (7), N. Y.

We, as Spiritualists, are continually blaming spirit for the things that go wrong with us in life, both in our personal life and in our national, as well as our Church Life. We are being held back, the time is not ripe, for this or that to happen or it did not come out right because spirit would not let it happen yet. I ask you as Christian people, do you believe in a just and righteous God? If you do, do you think that HE is going to give you a special privilege which you have not earned, or the other way about?

AWAKE: Stop procrastinating, you have done it long enough. We have used this excuse for every delay and every pain and all of the misguided events in our lives.

I was talking with a woman the other day and she started telling me what was wrong with the Spiritualist Churches in our city and who the individuals were that did this wrong and that, how this one made eyes at that one's wife or husband. Right about then I started to ask an embarrassing question, "What connection or part do you play in the Church Movement here?" The answer was . . . seeing that things were as they are, she just sort of kept to herself.

Very Pathetic

Over the whole earth has been darkness of separateness of spirit in both national and individual effort, a feeling of "let some one else pull my chestnuts out of the fire." Out of this darkness of spirit, of destruction, which has spread throughout the whole earth, because doing evil and not doing anything is one and the same evil, which is the same thing that is

is looking about for a source of information by which he may get the answers to his problems of life. Here WE STAND WITH THE ANSWERS IN OUR HANDS, THE KNOWLEDGE OF SPIRIT COMMUNICATION and yet we hesitate. We spend our time fretting about petty things, about whether I work next Sunday on the rostrum as a message bearer or not.

You and I, we have a job. Maybe no one will pin a medal on us for doing this job of LIVING THE TRUTH and cleansing our bodies that they may be shining examples of the result of KNOWING GOD PERSONALLY. We forget one thing, that we have been shown the light around many persons who have passed to the other side.

Man's Own Destiny

Now just how do you think that light happened to be there? Things do not happen without a reason. Certainly not by finding fault with the other fellow. This light is what is sometimes known as the Golden Wedding Garment and if we expect to be in at-onement (ment meaning now, continually now) with the Father, it is our passport to his presence and therefore results positive clairvoyance, which is a boon to mankind.

Man is continually weaving the web of HIS OWN DESTINY on the loom of time thus creating for himself a garment of glory or gloom according to whether he is working for himself alone or for the glory of mankind.

Strange as it may seem, man has been asleep but today he is very much awake and about, for the first time seeing himself as he really is. Man's innate selfishness and separateness has brought about this destruction and the darkness we are passing through. AND DON'T BLAME IT ON THE INFLUENCE OF EVIL SPIRITS — IF THEY ARE THERE WE CREATED THEM.

Service

At the crossroads there is no turning back. He must go forward into the light of his own making or into the blackness of suffering and pain, also of his own making.

Let us form a great ARMY of thinking, praying, working men with all of the Spiritualist churches as one. We all are one.

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REV. STRAZZANTOELLI

Chicago Spiritualist Center Reorganizes

According to Lillian Morrison, secretary of the National Society of Spiritual Science, their organization has been incorporated. It will be known as "A Spiritual Youth Movement". The society was established in 1933 and incorporated 1948 under the laws of the State of Illinois by David I Lipman, Attorney, 120 South La Salle Ave., Chicago, Illinois.

The purposes for which the corporation has been organized are:

To establish, maintain and conduct national and district headquarters for scientific and spiritual investigation and research of metaphysics, mediumship and Natural Healing.

To sponsor and encourage the teaching, instruction and training, and

cause they have lost all hope and faith.

Here again is our opportunity for service. Man is faced with the job of rebuilding a new civilization built on LOVE, CO-OPERATION and COORDINATION and not based on separateness, selfishness, and hate. He has his cup of bitterness to overflowing in materialism and plunder.

Time to Unite

Where can man turn?—to the old time isms of the past, to the preacher, who when he was ordered away to war TO KILL, gave him GOD'S BLESSING. Now isn't that a joke? Do YOU think God would bless a man for breaking the TEN COMMANDMENTS? Where can this man turn to? Whither shall he go? Who can lead him? Can you answer him with a positive purpose and plan? Can we as Spiritualists show him the way to creative living? Can we lead him to the LIGHT he is seeking? Can WE show him where to find his peace? Man is demanding LIGHT. Can YOU light the torch for him at this time of spiritual need?

NOW is the time for Spiritualism to rise to a high level, to put away its petty differences and UNITE. To teach to the world the beauty of the teachings and their practice in every day life.

During the evolution of man many have died for the express purpose of keeping states or countries united because in unity there is strength and there was great bloodshed.

Let us form a great ARMY of thinking, praying, working men with all of the Spiritualist churches as one. We all are one.

to teach, instruct and train qualified persons in the art of Natural Healing and mental mediumship, and the dissemination of Spiritual truth in accordance with Bible precept and the Christ Principle.

To train and develop representatives and missionaries to propagate and promote the aims and purposes of the Society.

To certify, authorize and empower the establishment and institutions of affiliated bodies and groups for the advancement and propagation thereof.

To certify qualified persons as Nat-

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OF PSYCHIC OBSERVER, published twice monthly at Lily Dale, State of New York, County of Chautauqua, ss. STATEMENT OF OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACTS OF CONGRESS.

Before me, a Notary Public in and for the State and County aforesaid, personally appeared Ralph George Pressing, who having been duly sworn according to law, deposes and says that he is the owner of the Psychic Observer, and that the following is to the best of his knowledge and belief a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by Act of August 24, 1912, as amended by the Act of March 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:

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Ralph G. Pressing, Editor.

Sworn and subscribed before me this 20th of September, 1948. Ann P. Miller. (My commission expires March, 1949).

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Studies In Materialization

(Continued from Page 4, Col. 3)

about it; and bitterly condemned the scientists among its own teachers, for making known the facts which eventually replaced that 1400 year old superstitious "belief." Because of this church opposition Galileo was condemned as a heretic and sentenced to imprisonment, but was saved by retracting during his trial.

Bottomless Pits

Copernicus escaped this same persecution only because he died; but Giordano Bruno, who supported Copernicus, was imprisoned for seven years, and then was buried alive, because the church condemned him as a "monster of impiety." Newton's discovery of gravitation was bitterly attacked on the grounds that he was trying to dethrone Providence.

The introduction of railway trains brought violent opposition from orthodox thinkers, who said they were an invention of Satan, and that the belching smoke came from the bottomless pit. In our own American Congress were some Congressmen who wanted laws enacted, to limit the speed of trains to less than thirty miles an hour, because medical authority "believed" the human body could not stand such speed.

Therefore in 1943 when I began to seek phenomena at every opportunity, I tried to refrain from forming opinions; I tried to gain a knowledge of facts. And it was not long before I found that there is available to the sincere and earnest searcher-after-truth more real evidence in facts than any clear thinker can readily digest. I stopped seeking directly for proof and tests; and plenty has been given to me freely and unexpectedly ever since. Some of the scientific equipment which we expect to have in use before long, and available to the public, will give any interested inquirer ample evidence of the truth of these statements.

"Eyesight-mindedness"

I concluded that our common "eyesight-mindedness" is the cause of much of this un-clear thinking, and I began to work out ways to combat this habit and its results. With most people, about 85% of the impressions reaching the brain from the world outside the self, are received through the sense of sight; and about 12% by hearing.

This means that what we see is likely to make about seven times as strong an impression upon the mind as what we hear; and since one's judgment is often impulsive and superficial, you can see why so

many people make so many mistakes. This habit is probably the basis for the old adage that "seeing is believing."

I applied this reasoning in many ways, to many experiences. As applied to materialization, it worked out as follows.

I talked about materialization to many people who had been in only one or two seances or in none at all; and most of them had opinions about it, usually contrary to what I afterwards learned by experiences to be the true facts. Yet in their opinions they were quite positive and sure of themselves.

Also, I talked with many who had attended many seances,—talked with them many times. They had opinions, too, sometimes at odds with each other, and sometimes contrary to what the facts later turned out to be; and of course, they too, were very sure of themselves. Where, indeed, and just how, could I learn the truths about such a controversial subject?

Critical Observation

In time, by critical observation and analysis, I learned the reality of the phenomena. By comparison and analysis of many opinions and of many books, I learned that few people were correctly aware of the subject's most serious problems.

I have established it as fact in my own knowledge, that whenever given sufficient opportune conditions, the phenomena will always be provided in such manner, frequency and quality, as to prove amply their own genuine reality. Why, then, are most people who witness and experience psychic phenomena, not always or equally well convinced?

Naturally following that question is another, equally important. What can be done to erase the obvious confusion, and to aid investigators and sincere inquirers to secure knowledge of the real truth?

Student-mediums

Well, it seems obvious to me that most people refuse to give sufficient time and study to the subject, and therefore either carelessly or willfully or because of various coercive influences, remain in ignorance of the facts without admitting or believing it.

Many factors have a part in mediumship, and a study of them finally led me to the conclusion that the answer to the first question is not in the genuineness or falsity of the phenomena but in obtaining the facts and making them known, as far and wide as possible; and in aiding mediums and student-mediums to avail themselves of many modern scientific advantages in presenting the results of their mediumship to the interested public. The results of work along this line will, before

Canada's Springdale Spiritualist Church



The picture above shows speakers, mediums and leaders of The Springdale Spiritualist Church of Canada. Extreme left, Rev. Partidge; extreme right, Rev. Powell.

very long, be available to mediums and to the public.

As to the second question, I have found several ways to do something about his, ways which will be perfected and demonstrated publicly from time to time. One which is now almost completed, is a new "materialization light," which has received a great deal of enthusiastic comment, although still in experimental use. The development of this light is an interesting story.

Opinions Differ

Some people say materializations always look like the medium; others say they never do; still others believe they sometimes do and sometimes do not. Some believe materializations always appear in white color. At least one woman believed (or at least has always said) that every form which materialized, in a certain seance which I and about 35 others attended, was dark or black; although the rest of us agreed that only a few were dark, and that they were obviously Indians.

Some say they always appear too ghostly, while others disagree. This mental tendency to inconsistent, disagreeing opinions, in one form or another, has always existed; and it is time we do something about it, in the interest of local and world peace, and of the spiritual and mental awakening of all people.

One night in August 1943, I sat next to the medium's cabinet. The light was the usual dark red light, on the wall at the back of the room, on the side opposite to me, directed toward the cabinet. The illumination was very poor; although we agreed that we could see well enough, perhaps for the sake of harmony.

Public Acceptance

Several times that evening, materialized forms walked forward from the cabinet toward the lighted end of the room, to such a point that they were directly between me and the light; so that I saw those particular forms against a background of light, instead of the usual background of darkness as they are ordinarily seen by the sitters.

Those forms which I saw silhouetted against the light, were each different from the medium; they were more individualized than I had ever thought of them being, because I SAW THEM better and differently. Through '44 and '45 I managed to sit in that same position only a few times, but each time confirmed my conviction that I had a clue to the problem of a more wide-spread public acceptance of the reality of materialization.

I learned in voice seances that the Spirit Side was naturally in favor of better illumination, pro-

vided it was managed with the understanding and willingness of the mediums. But whenever I approached a medium with the lighting problem, I got scant attention and no willingness for trial and experiment.

Freceived Ideas

It is very difficult to break down our own prejudices and our satisfaction with the status quo; and mediums are not to be singled out for any criticism about this, for each medium is just another one of us and has the same human nature. They have not been, as a class, kindly, considerately and understandingly dealt with by those who may be classed as "investigators" of one sort or another.

In 1945 I moved to Elmira, N. Y., only an hour's drive from the Freeville Camp the next summer, was in my first seance with Rev. Iona Brandt. The technique of a materialization seance is different with each medium. The significance of this needs to be made plain for interested public, and will be later; for understanding this will clear away many mistaken judgments and erroneous opinions.

Experiments Desirable

When Mrs. Brandt came to Freeville Camp the next summer, July 1946, I first had a voice seance with her, and talked to her Teachers about the desirability of experimenting with the seance room illumination. They were interested and ready to co-operate. When Mrs. Brandt understood this, she also agreed.

The first lamp was a crude affair, but the illumination for the sitters' vision was so much better that every sitter was very enthusiastic. The second lamp was much better, and so arranged that the Materialization guide, Rose Marie, could herself use a special rheostat to increase or decrease the volume of light, adjusting the amount of illumination to the seance room conditions she would have to work

with. This lamp was used in a number of seances, and was always favorably commented upon. To me, however, it was not satisfactory.

Proper Seance Light

I used a small size floodlight reflector, with a bright red bulb. Across the open end of the reflector, I placed two round pieces of window-pane glass, with a single thickness of "polaroid" between. Light rays may be said to move on all planes in every uninterrupted direction and the polaroid sheet eliminates half of these planes. Our idea was that the polarized light would have half the chemical effect upon ectoplasm, that the unpolarized light always has.

And with that effect, we could then use the rheostat to increase the volume of light for better vision. The result seemed to afford some proof that this was correct for the lamp was used without any difficulty or objection, and with the enthusiastic approval of the sitters, in seances several of which lasted for three hours or more. I did not know why, but I was still not satisfied; and I kept on reflecting upon the problem from time to time.

Harmful Effects Eliminated

It has been the common belief of all mediums, of most of the authorities with wide experience, and of most of the writers upon the subject, that materialization must occur under a dim red light; that after the sitters are in this "dim-red-light-darkness" for a short time, the iris of the eye becomes sufficiently enlarged or adjusted to afford satisfactory vision; and that the rays of this red light are the only rays of the visible spectrum which have no harmful effects upon ectoplasm. The experiences of a few investigators have not borne out this belief; but such findings have had no practical effect upon the subject, and seances continue to follow the age-old pattern.

Early in 1947 I learned that many vessels of the Swedish Navy had been equipped with lamps to give brown light instead of red, for necessary vision during war-imposed "blackouts"; because, under red light, colors do not appear to the eyes exactly the same.

So for three months I tried to get the right lighting with brown light. I got the right effect as to colors, but could not get enough volume of the right light for proper vision. Brown light did not as under white light, although they do appear the same under brown light as under white.

dispel the "too-much-darkness" of the seance room, from the standpoint of the sitter's vision.

There the matter rested for two months, till the time came to redecorate the Freeville seance room,

(Continued Page 10, Col. 1)

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Some Studies In Materialization

(Continued from Page 9, Col. 5)

as we had planned for the '47 seance. Suddenly one evening I was given a message about the colors to use in decorating the seance room. Knowing the message was reliable, we carried it out.

Perfect Light

I wanted to eliminate shadows, and the effects of direct light rays upon the eyes of the sitters. To accomplish this, we tried the lamp in various places and positions, and asked the impressions of Mrs. Brandt. This resulted in our placing the lamp directly over the center of the room, turned toward the ceiling. This gave plenty of light directly to the ceiling; but to sitters accustomed to materializations, the lighting thus attained at floor level was really astonishing.

After waiting a few minutes to become accustomed to the light, we found there were no shadows, everyone could see everyone else anywhere in the room, that disturbing effect of direct light rays upon the eyes was gone, the appearance of colors was the same as under white light, and the whole general effect was like that of pale moonlight.

Spirits Satisfied

The medium said, "Well, let's try it, and see if Rose Marie is satisfied." She entered the cabinet, was soon entranced, and after the usual short singing period, Rose Marie walked out. It was Rose Marie, all right; but she had never looked like this to mortal eyes, since she entered the World of Spirit. We crowded around her, excitedly—for a moment all talking at once.

Then, looking around the room, she said the ceiling was all right, (it was nearly white); but the walls were a little too light a shade of blue. She asked us to give the walls a good coat of darker blue at once.

What pleased her most, were our comments about her own appearance; for she did not now look like a ghost, but her materialized body had the live flesh-color of our own. Had she been dressed like girls today, instead of using the aged-old traditional style of materialization apparel, she would have really seemed like one of the family. We talked for fifteen or twenty minutes, then she retired, and the trial was over. The medium was very well pleased.

A Lamp—Not Enough!

That afternoon we re-decorated the walls a darker blue and from the first seance to the last, of the entire 1947 season, there were hundreds of favorable comments upon the materializations seen under the new lighting system. 1947 Freeville visitors are still talking about it in the East, the Mid-West and the South. The last seance of the season, a very unusual seance, is described in the accompanying letter.

The results of last year, I am sure, will be exceeded by the experiences of sitters at Freeville in 1948. The combination of bulb, reflector, indirection, high center position, and colors of ceiling and walls, obviously could not be duplicated at a moment's notice just anywhere that the medium might decide to give a seance; for the lamp alone is not enough.

But we expected the results of 1948 to lead to the special design

St. Louis Medium



Psychic Observer

Rev. Iona Brandt, lecturer, teacher, mental, direct-voice and materialization medium; pastor of The Soul Science Spiritualist Church . . . services Sunday evening in the Pine room of the Sheraton Hotel, Lindell Blvd. and Spring St. in the city of St. Louis.

During the recent summer months, Rev. Brandt demonstrated her mediumship at The Freeville Spiritualist Camp, Freeville, N. Y.

of a lamp which can be taken anywhere and will give the desired result in almost any room. We know now what this design is likely to be, but only experiment will prove it.

Many Factors Necessary

Ordinarily, for materialization, only two conditions are necessary in a room: a large enough size, and positive blackout. Wall and ceiling colors have little or no effect upon red light. But when a brighter light is used, the colors in a room do have their influence, by reflection and by absorption, in the lighting effect.

Therefore a special type lamp must be made. It will be announced in the Psychic Observer, probably in the Fall of 1948. Already there have been requests for such a lamp, for private seance rooms in homes where mediums hold their development classes, and for small private "Home Circles."

Many factors combine to make mediumship, and these factors have different values with different phases of mediumship, and they are different with one person

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(P-247)

They Swear!

We, the undersigned, were sitters in the materialization seance held August 30th, 1947, at Camp Freeville, Freeville, New York, by the medium Rev. Iona Brandt.

This meeting was unusually outstanding in several respects.

Only two of this group had never before witnessed materialization; and the mental and psychic atmosphere of the group was so harmonious that after the meeting started only four songs were sung, although the spirits who materialized numbered over a hundred. In spite of this large number, many spirits went out as far from the cabinet as the sitting circle would permit across the room, and in two cases they walked out this distance, turned around facing the cabinet to return and at the curtain turned again to talk. About twenty dematerialized in plain view, and in several cases kept on talking until totally dematerialized without any change of voice.

There were many who materialized taller than the medium and taller than any of the sitters and one who came was only a child.

Several walked so heavily that their weight was plainly noticeable upon the floor.

The sound of the voice, manner of speech, and vocabulary of many were unusually individualistic; mannerisms and sound of the voice of the medium being apparent in only a few cases.

At the close, a dozen famous persons presented themselves: the three Fox sisters, Ella Wheeler Wilcox, Elizabeth Browning, Katie King, Marjorie Crandon, W. T. Stead, Edith Cavell, Grace Moore, Cecil Cooke Themells, Florence Nightingale, and the medium's mother.

Then the seance control, Rose Marie, was upon the floor for perhaps ten minutes, talking, because this was the last scheduled meeting of the season; and gave a demonstration of the power of the mind and controlled thought by changing her all-white costume to blue, showing it to everyone, then to Rose Pink, and then changing the scarf alone to Violet, which contrasted beautifully with the Rose Pink color of her clothes.

We unqualifiedly endorse the mediumship of Rev. Iona Brandt.

Katie L. Reynolds
Violet M. Derwin
Paula Wein
William A. Smith
Mrs. Jessie Brong
Janine Cantoni
Grace M. Freeman
Helena Kozlowski
Alta Bunce Jockmus
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Marie Christeler
Reta H. Sampson
Goldie W. Sampson
Howard Sampson
Herman Widger
Nettie Ely
Amos Ely
Harry C. Gardner

from what they are with another. Many of these are now known, and I shall write of some of them later. Most of all this is of a mental type or of a spiritual nature. It can be said, probably, that the mediumship is usually limited within the channels of thinking or mental habits the medium has or acquires during the development.

And therefore, the use of a red lamp has been due to the widespread belief in, and the constant reiteration of, the necessity for it, and the danger of using anything else. Of course, there are colors of light which cannot be used, to have good and satisfactory seances, because of the chemical effects upon ectoplasm.

Willing Co-operation

But these various lights, and chemical effects, and the dangers involved, are of another subject. There is an ideal color for materialization, — ideal from the standpoint of the medium's best good, and also the vision of the sitters. But that ideal color is not red, definitely.

This record makes it plain that our experiments have had no effect upon the mediumship of Mrs. Brandt, except to make her and her work more popular, better and more easily understood, and more widely acceptable. The only change caused by our work has been the vision accommodation and the mental attitudes of the sitters.

We could not have accomplished this without the understanding and willing cooperation of a good medium; so it is greatly to the credit of Rev. Brandt that she had full confidence in her Guides knowing what to do and what to permit, that she was confident we knew what we were doing and that we could be trusted, and that she herself was open-minded and willing to cooperate.

It now seems likely that this will prove to be the biggest step forward in many ages, in the effort

Detroit Medium



Psychic Observer

Rev. Edith L. Green, lecturer, teacher, mental, direct-voice and materialization medium; 2212 West Grand Blvd., Detroit, Michigan; minister for the Allen Memorial Spiritualist Church . . . services every Sunday evening in the Maccabee Bldg., Woodward and Putnam Aves., in the city of Detroit.

Some of the foremost mediums and speakers in the U. S. A. have and continue to serve Rev. Green's church (i. e.) Arthur Ford, James Laughton, Nellie Curry, Maud Fox, Loretta Schmidt, Juliette Ewing Pressing, Homer Watkins and Mable Riffle.

to make 'clear and easily acceptable to a far greater public in a shorter time, the REALITY of Spirit Materialization, a temporary earthly resurrection, and all that is implied thereby. No longer must we take it for granted because of the statements of those who believe; and no longer need we follow those who deny that reality, because they will not meet the facts squarely.

Facts—Not Opinions

In a following article will be given many FACTS—not opinions—which have been learned in this nine years' research, fully explained scientifically and yet simply, to guide the reader materially and mentally, toward far more satisfactory seance room experiences. For opinions are born of ignorance; and I am sure we all really want the Truth, the whole Truth, and nothing else. It is only that whole Truth, made plain in the FACTS of reality in life's experiences, and the wise understanding and humble application of that Truth, which really sets us free.

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PRAYER CHANGES THINGS

SPIRIT TRAVELS LIGHT

(Continued from Page 3, Col. 5)

interests have been centered in things.

When this happens, they become, as we say, "set in their ways" and "hard to get along with." These folk have resisted the prime law of being, the law of growth, for to grow is to become less and less attached to material possessions and more and more attached to things of the Spirit.

This doesn't mean that we are to scorn beauty and luxury and to live the ascetic life. It means quite the contrary, for beauty and luxury come as the natural sequence to living the spiritual life. It does mean, however, that we shall possess our possessions and not let them possess us.

Medium at Ease

It means that when we come into spiritual understanding, we shall have a whole new perspective of the values of life. With this perspective, if a person seems to have less regard for temporal things, it isn't because he is against temporal things as such but because they have become to him of secondary importance. To him, if things aren't valuable to a worth while end they are a hindrance and an encumbrance in the path of his progress.

All of our great men and women have had extraordinarily clear perspective. They have put things in their proper place. They haven't wasted emotion over the trivia of life.

Jesus was marvellously free from any kind of bondage. He cited the case of the lilies of the field and urged His followers to be free like them. It is not until we can, in a measure, be as detached as the lilies that we shall know freedom.

When we break a dish and exclaim, "I'm sick over it," when we "go all to pieces" because a guest came late for dinner, when we become embittered over some real truth or imagined loss, we are in bondage.

To be free from such bondage we must learn to put things in their place. When we do this we shall "mount up with wings as eagles; we shall run and not be weary;" we shall be free with the freedom of Spirit, for Spirit travels light.

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They Shall Be Healed!

The divinest and most saint-like man in human society is the good physician . . . he, who through the overflowing stores of his spiritual intelligence and goodness, is governing by an irrepressible impulse to impart life, health and peace to others.

He is God's messenger, God's prophet of good, an inspired herald to announce the good time coming to the sorrowing and suffering.

By

Rev. Edward L. Thorne

A religion, whose principles is fear, cannot make the soul happy, and does not bear the seal and impress of Divinity. God's infinite Life is love, and love is blessedness in itself.

To consciously live in God, to share His Life, to be made one with Him, and thus be made a partaker of the Divine nature, is to live in the order of our creation, and to move in the element in which we were made to exist and to act, and out of which there is no real life and blessedness. Let it be remembered that happiness and health are most intimately, if not indissolubly, associated.

The man who is happy, not by

transient gleams of spiritual sunshine, not by a casual gay surface-coloring of his existence, but by a blessedness all through his being, is not, in the proper sense of the word, diseased. The radical idea of the term disease—without ease—is inconsistent with this state. Let us remember that life, blessedness, and health are one. He who is not blessed, who is not happy does not really live.

He does not realize the full idea of what we call life. The wheels of life move, if they move at all, with friction, and labor, and effort. All action in the line of duty is an up-hill exertion, and not a spontaneous vivacity.

Contagious Peacefulness

An unhappy man cannot in the full sense of the word be a healthy man. Much of what physicians treat as physical disease is only a mental unhappiness. It follows from this that the best physician is he who blesses others, who makes other souls happy by the Divine sunshine of his words and presence.

The sphere of his beneficent life is a contagious peacefulness and undisturbed tranquility. He ministers to minds diseased, calms their fears, allays their anxieties, solves their doubts, quiets the forebodings, supplants their self-condemnation by a sense of pardon, and aims to pluck from the heart every rooted sorrow.

Such was the Messiah, who came to comfort those that mourned, to give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. The good physician is a doctor or teacher.

His first inquiry is not what ails the body, but what are the more real and interior needs of the soul.

By attending to the body alone, he would only work at the circumference of our being; by giving his attention to the mental and spiritual state, he begins the curative process at the center of our existence, and, according to an established law of Divine order, works from within outward.

Divine Man

The spiritual disturbance, the mental abnormality, has priority in time, and is first in importance, for the reason that in the mind is found the cause of all bodily changes. We should then search for the spiritual symptoms first, and look at the tongue, feel the pulse, and examine the excretions afterwards.

The divinest and most saint-like man in human society is the good physician—he who, from the overflowing stores of his spiritual intelligence and goodness, is governed by an irrepressible impulse to impart life, health, and peace to others. He is God's messenger, God's prophet of good, an inspired herald to announce and inaugurate the good time coming to the sorrowing and suffering.

He follows more closely in the footsteps of the Divine Man, than does he who clothes himself with the spirit of imagery, priestly dignity to give his solemn sanction and official seal to a soul's salvation.

God is supremely happy, because He is boundless, changeless, irrepressible, and everlasting Love. But love is life, and love in us is the life of God in the soul of man. It is an exalted blessedness to lay the hand on the heart and feel it warm with the vital flame of heaven.

About Our Sorrows

But it is a supreme bliss of the soul to be the organ of communication to others. We then become partakers of the Infinite tranquility—the peace of God that passeth understanding—and the soul unruffled serenity floats on the waveless, stormless ocean of the immeasurable Life of God.

The final end of man's creation was to share the bliss of God. Even our sorrows serve to fit for this.

Here grief and joy so suddenly unite
That anguish serves to sublime delight.

Our sorrows are usually only transient moods that are succeeded by heightened joys, as beneath the warm sun the vapors vanish and leave a lucid sky.

Catch rich, grand thoughts from fountains pure above,
Then pour them out with thine own thoughts in love.
Mark every place with flowers where thou has trod,
And let thy path lead always toward thy God.

Hypochondria, which consists in melancholia, and the consequent dyspepsia accompanied with gloomy ideas of life, dejection of spirits, a loss of faith that blurs the bright picture that hope paints on the canvass of the future, like clouds obscuring the glories of sunrise, and all this accompanied by an *indisposition to activity*, is a more general characteristic of disease than physicoans have recognized.

For all this class of ailments, an hour of supreme bliss, or even the slightest taste of the soul's *summum bonum*, or highest good, is the specific remedy. Under its influence, with a magical efficiency and Divine celerity, the bodily disease vanishes and becomes a *nothingness*. It passes into the realm of oblivion, and in disintegrated by ceasing to be an object of thought.

PRAY AND BE HEALED!

The Strange Affair Of The Little Girl In Rags

By Lee Brown

The mysterious case of a little child in rags who conducted Dr. S. Weir Mitchell, America's foremost neurologist, several miles through the blinding snow in Philadelphia to attend a dying woman, has baffled psychologists and exposers of psychic mysteries for half a century.

A hard day had sent Dr. Mitchell to bed early. The noise of the raging blizzard outside had kept him tossing on his bed, half dozing, for more than an hour, when he was aroused by violent ringing on his front-door bell.

Reluctantly he crawled out of bed, and, in dressing-gown and slippers, answered the door.

Standing in the blasts of hard-driven snow, clutching her few flimsy rags and shawl to her little body, was a child with wide-open, appealing eyes.

"My mother is very sick," she said. "Will you come, please?"

Dr. Mitchell talked of a hard day, with many sick. Explained that he had already retired to bed. There were other doctors in the neighborhood, he told her. Had her mother no family doctor she could appeal to?

"Won't you come, please?" the little girl pleaded.

Doctor Recognizes

Dr. Mitchell grunted. He thought of his Hippocratic Oath, and of the life he might save and the happiness he might bring by denying himself a few hours' sleep. "Come in out of the gale," he said.

He quickly dressed and told the child to lead him to the house by the shortest route.

They pressed through the blizzard, across snow-covered footpaths, and through woods, until they arrived at the desolate cottage where her mother lay alone and sick with pneumonia.

The child showed him into her mother's bedroom and closed the door quietly.

Dr. Mitchell examined the mother whom he recognized as an old servant of his, and administered to her needs. As he was preparing to leave, he congratulated the woman on the intelligence and persistence of her daughter.

The woman was puzzled. Her only child, she told him, had died two months ago. Dr. Mitchell de-

scribed the little girl and the rags she was wearing.

Flawless Facts

"Yes," the woman murmured, with tears coming to her eyes, "you have described my little daughter, God bless her! The clothes she was wearing are in that cupboard."

Dr. Mitchell opened the cupboard, and, sure enough, the identical rags and shawl he had seen on the child were hanging there—dry and covered in two months' dust.

This touching instance of spirit help was quoted by George K. Cherrie, naturalist friend and co-explorer with Theodore Roosevelt, as one that could be reasonably explained only by the survival of the human personality. The facts were without a flaw, and Dr. Mitchell himself, a physician of eminence in his day, was President of the Association of American Physicians, President of the American Neurological Association, and holder of degrees from a dozen universities.

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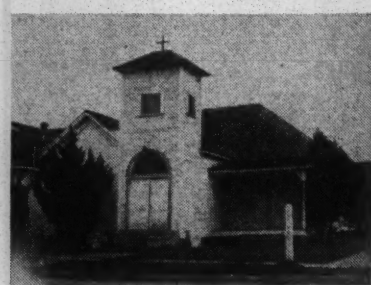
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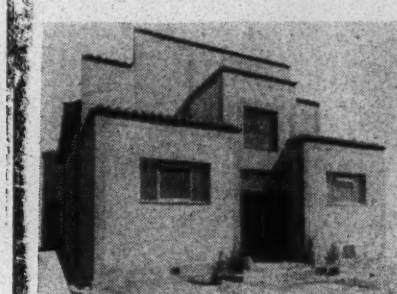
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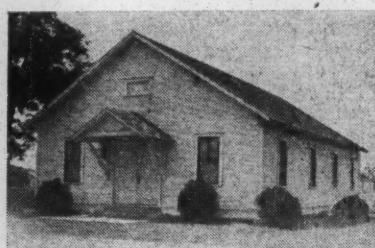
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1. First Spiritualist Church, 611 Calhoun St., Houston, *Texas*; Rev. Myrtle London Rogers, Pastor. 2. Golden Rule Spiritual Christian Church, 894 McFaddin St., Beaumont, *Texas*; Rev. Pearl M. Marie Davis, Pastor. 3. Light of Truth Spiritualist Church, Fort Worth, *Texas*; Rev. Maude M. Connor, Pastor. 4. Johannesburg Spiritualist Church, Johannesburg, *South Africa*; L. Rothchild, President. 5. Spiritualist Church of South Africa, Troyeville, *Union of South Africa*. 6. Way Memorial Spiritualist Temple, Broadway and Maryland (Island) Wheeling, *West Virginia* . . . in memory of George William Way, Founder.

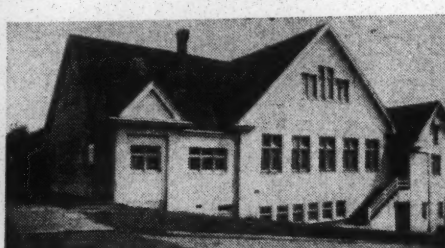


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7. Unity Spiritual Science Church, San Diego, *California*. 8. First Spiritualist Church, South College St., Cameron, *Texas*, Rev. Evalyn Muse, Pastor. 9. Unity Spiritual Science Church, 656 North 79th St., East St. Louis, *Illinois*; Marie Manard, Pastor. 10. American Spiritualist Church, West 4th St., Taylor, *Texas*; Rev. Alma Johnson, Pastor. 11. Gerling's Psychic Studio, North St., Lily Dale, *New York State*; Rev. Helene Gerling and Rev. J. Bertram Gerling. 12. Unity Spiritual Science Church, 627 North St., New Orleans, *Louisiana*; Dr. Pauline Therrell, Pastor.



13



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13. Ashley Spiritualist Camp Association, Wooley Park, Ashley, *Ohio*; Rev. Russell S. Waldorf, President. 14. Edgewood Spiritualist Camp Association, Surprise Lake, Edgewood, *Washington*. 15. Brookling Memorial Spiritualist Church, Richmond and Summer Streets, Buffalo, *New York State*; This is the largest Spiritualist Church in the city . . . seating capacity 1500. 16. Parkland Heights Spiritualist Camp-Meeting Association, Parkland, *Pennsylvania*; Joseph B. Stotts, Secretary and Treasurer.

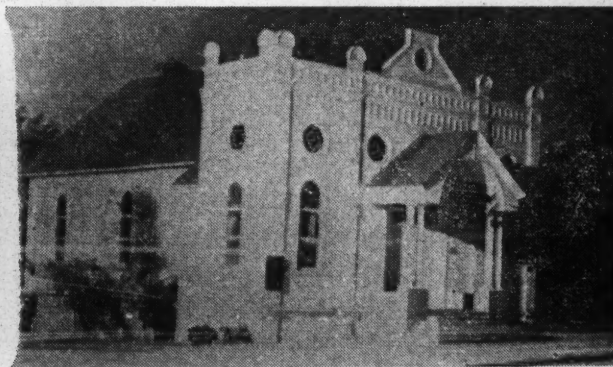


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17. Spiritualist Church of New Zealand, Headquarters for The New Zealand Spiritualist Association, Auckland, *New Zealand*. 18. Springdale Spiritualist Camp Association, largest Spiritualist camp in Canada, Springdale, Ontario, *Canada*. 19. Fraternal Spiritualist Church, Second and Beach St., San Diego, *California*; Gust Thunberg. 20. Silver Belle Spiritualist Camp, Ephrata, *Pennsylvania*; Ethel Post-Parrish, Secretary; Season July and August.



21



22

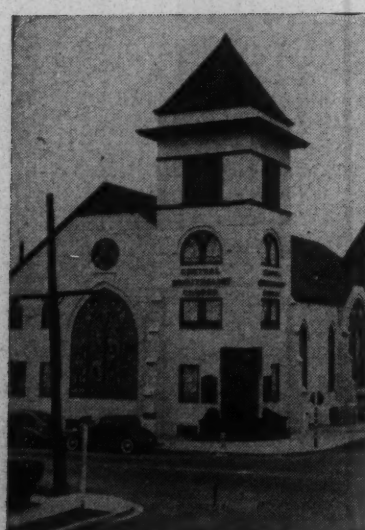


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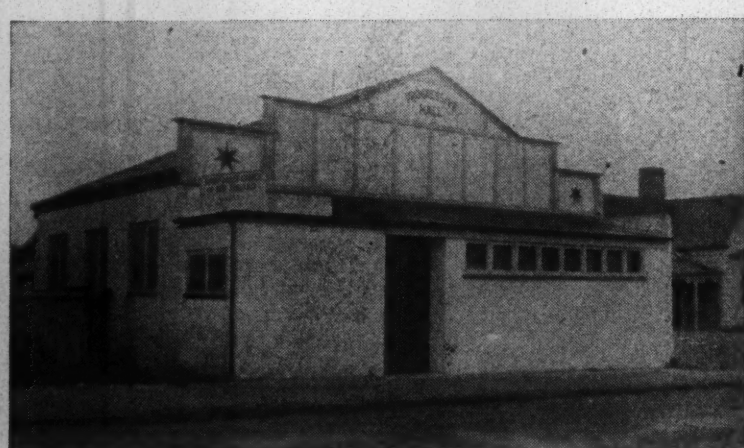


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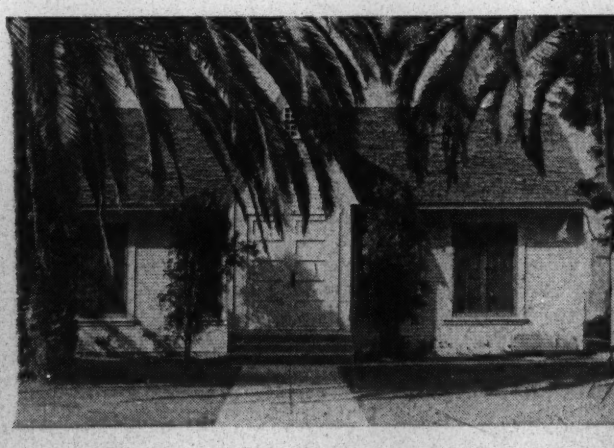
21. Spiritual Science Church of America, 329 Northwest Thirteenth St., Oklahoma City, *Oklahoma*; Mae Daerr McQuestion, Pastor and President. 22. Chesterfield Spiritualist Camp "WESTERN HOTEL," Open the year 'round, Chesterfield, *Indiana*; Mable Riffle, Secretary. 23. Spiritualist Church of The Beloved (Spiritualist Temple of Truth) 2806 Central Ave., St. Petersburg, *Florida*, Ethel Post-Parrish, Pastor and President. 24. Greater World Spiritualist Association, 3 Lansdowne Road, Holland Park, *London, W. 11, England*; Winifred Moyes, Leader and trance medium.



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25. Central Spiritualist Church, 2201 South Union Ave., Los Angeles, *California*; Elizabeth R. Courtney, founder. 26. Spiritualist Church of New Zealand, National Headquarters at Auckland, *New Zealand*; Alice M. Richards, President. 27. Optimist Science Spiritualist Church, 1719 West 50th St., Los Angeles, *California*; Rev. H. Gurskell, Pastor. 28. Etna Spiritualist Camp Association, Etna, *Maine*; Season August . . . Largest spiritualist camp in New England states.